

'Zakir Naik's Dawah is Dawah of Shaitan'

Q: Sheikh he (Zakir) also said that:

"its mentioned in book no.8 chapter no. 1, verse no.1...ma chitanati sansad...all praises are due to him alone.....Alhamdulillah rabbi alameen.....same rig ved....book no.6 chapter no.45....verse no.16 says....yaek ekmushti hi.....there is only one god...worship him alone, Qul huwaAllahu ahad....."

How do you come to common terms?...taala ila kalimatin sawaaimbayna na wa baynakum....come to common terms as between us and you....this is the commonalities....that we prove from the Bible, from the Vedas, from the Quraan.....come to common terms....read Your scriptures and understand the concept of god almighty correctly....then inshAllah we all will be united"

Sheikh's Yahya al Hajooree hafidhahullah's reply:

Allah صلى الله عليه وآله وسلم ordered His messenger سبحانه و تعالى to say:

"Say (O Muhammad [sal-Allâhu 'alayhi wa sallam]): "O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allâh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh." Then, if they turn away, say: "Bear witness that we are Muslims." (Aal Imraan: 64)

And your (Dr.Naik's) call is to (Ta'lao ila kutubikum) come to your (Hindus etc) scriptures [3], Rasoolullah صلى الله عليه وآله وسلم called kuffar to this book (Quran) and to this Islam and said:

"In the name of Allah the Beneficent, the Merciful (This letter is) from Muhammad the slave of Allah and His Apostle to Heraclius the ruler of Byzantine. Peace be upon him, who follows the right path. Furthermore I invite you to Islam, and if you become a Muslim you will be safe, and Allah will double your reward, and if you reject this invitation of Islam you will be committing a sin by misguiding your Arisiyin (peasants). (And I recite to you Allah's Statement)

"O people of the scripture! Come to a word common to you and us that we worship none but Allah..." (Aal-Imran)

And when Musailama-al-Kadhdhab said: "If Muhammad صلى الله عليه وآله وسلم makes me his successor, I will follow him." Allah's Apostle صلى الله عليه وآله وسلم went up to him with Thabit bin Qais bin Shams; and Allah's Apostle صلى الله عليه وآله وسلم was carrying a piece of a date-palm leaf in his hand. He stood before Musailama (and his companions) and said, "If you asked me even this piece (of a leaf), I would not give it to you. You cannot avoid the fate you are destined to, by Allah. If you reject Islam, Allah will destroy you."

And he used to recite Surah Fussilat:

"Hâ-Mîm. A revelation from (Allâh) the Most Gracious, the Most Merciful. A Book whereof the Verses are explained in detail – a Qur'ân in Arabic for a people who know. Giving glad tidings and warning, but most of them turn away, so they hear not. And they say: "Our hearts are under coverings (screened) from that to which you invite us; and in our ears is deafness, and between us and you is a screen, so work you (on your way); verily, we are working (on our way)." (1-5)

سبحانه و تعالى Allah

"But if they turn away, then say (O Muhammad [sal-Allâhu 'alayhi wa sallam]): "I have warned you of a Sâ'iqah (a destructive awful cry, torment, hit, thunderbolt) like the Sâ'iqah which overtook 'Id and Thamûd (people). When the Messengers came to them, from before them and behind them (saying): "Worship none but Allâh,..." (13-14)

This was the Dawah of Rasoolullah صلى الله عليه وآله وسلم never did he call them and say: "come to (the common terms in) your scriptures, tales/fictions or your ancestors' stories etc" as you (Dr.Naik) says. And never so did Ibraheem عليه السلام or any other prophet that he came to his nation and said: "come to what you have from the books, tales/fictions or your ancestors' stories etc. **So your (Dr.Naik's) Dawah is the Dawah of Shaitan not the Dawah of prophets.**

Q: 25&26.Zakir Naik says in definition he is a Jew and also calls himself a Christian and calls himself a Hindu too based on certain explanations.

Reference: "...what is the definition of the word jew?.....the actual name of the word jew ..is one who praises God almighty....one who loves God almighty....by definition I am a jew...I love Allah subhanwatala..i praise Him...but if you say Jew with a capital "J" is a citizen of Israel then am not a Jew.....what is the meaning of the word Christian....christian means one who agrees with the teachings of Jesus Christ peace be upon him...alhamdulillah, I agree with the teachings of Jesus Christ peace be upon him....in that way I am a Christian....but if you say Christian is a person who worship Christ then am not a Christian....what is the meaning of the word Hindu.....the word Hindu is a geographical definition.....it means those people who live in the land of Indus valley civilization....those who live in India...I live in India. by definition I am a Hindu.....swami Vivekananda said Hindu is a geographical definition...swamin vivekanda says it's a misnoma....the correct word should be vedantist....because Hindus follow the Vedas....vedantist should be the right word....Hindu is a misnoma....but if you say Hindu is a person who does idol worship then am not a Hindu.....what's the meaning of the word Muslim...Muslim is a person who submits his will to Allah subhanwatala....I submit my will to Allah subhanwatala am a Muslim...."

(Symposium- religion in the right perspective-----"Presenting Islaam and Clarifying Misconceptions –Lecture series by Dr.Zaakir Naik, Developed by AHYA Multi-Media- 12 Enlightening Sessions)

Sheikh's reply:

This is incorrect; indeed the ulamas know the word "Yahood" is an ascription to a person whose name was "Hooda" and it is narrated from their saying that: "Inna Hudna Ilaik" (Certainly we have turned to You) [4] (Al-Aaraaf: 156) as for the definition "one who loves Allah (almighty)" how could the love confirm for them! It means that you are testifying their (false) claim, when they say:

"And (both) the Jews and the Christians say: "We are the children of Allâh and His loved ones." (Al-Maidah: 18)

Allah سبحانه و تعالى (refuted them and) said:

"Say: "Why then does He punish you for your sins?" Nay, you are but human beings of those He has created" (Al-Maidah: 18)

It means by saying this you agrees with the saying and claim of Yahood which Allah (Rab-ul-Aalameen) has refuted: "And who is truer in statement than Allâh?" (An-Nisa: 87)

Q: Zakir said: "by this definition I am a jew...I love Allah subhanwatala..i praise Him...

Sheikh's reply:

"Whoever says that he is on Deen other than Islam then he is as he says." [5] So this speech is really dangerous that one says, by this definition I am a Jew and by this definition I am a Christian. This is not the correct Dawah, Allah سبحانه و تعالى said:

"In order that Allâh may distinguish the wicked (disbelievers) from the good (believers), and put the wicked one over another, heap them together and cast them into Hell. Those! It is they who are the losers." (Al-Anfaal: 37)

It is obligatory to depart from this and it is obligatory to maintain the distinction from kuffar. Allah سبحانه و تعالى has honored the Muslim:

"By the fig, and the olive. By Mount Sinai. By this city of security (Makkah). Verily, We created man in the best stature (mould). Then We reduced him to the lowest of the low. Except those who believe and do righteous deeds. Then they shall have a reward without end (Paradise)." (Surah Teen: 1-6)

Those Muslims are excepted from that insult faced by Kuffar and you descend yourself to the status of Kuffar? Likewise Allah سبحانه و تعالى says:

"By Al-'Asr (the time). Verily, man is in loss, Except those who believe and do righteous good deeds, and recommend one another to the truth, and recommend one another to patience." (Al-Asr: 1-3)

And you degrade yourself to the position of those losers claiming that you are a Jew and you are a Christian, it is authentically proved by Ibn Umar رضى الله عنه that Rasoolullah صلى الله عليه وآله وسلم said: "Whosoever imitates with any nation then (indeed) the one is from amongst them."

Q27: In the programme of Zakir Naik, his brother Mohammed Naik asks all audience to give 'standing ovation' (qayam tazeemi) to swami (the programme was organised by kerala nadvatul mujahideen)

Reference:

Mohammed Naik(chairperson of the programme and brother of zakir naik) says:
".....thank you swamijee very much on behalf of the salafi learning and research center, Calcutta....i thank you very much for your esteemed presence.....amongst us and sharing your knowledge....Give him a STANDING OVATIONI WOULD REQUEST THE BROTHERS TO KINDLY GIVE SWAMIJEE A STANDING OVATION FOR HIS PRESENCE AND SHARING SO MUCH INFORMATION.....and we grant him leave ..for his other commitments ...thank you swamijee inshAllah we hope to be in touch with you (Symposium- religion in the right perspective-----"Presenting Islaam and Clarifying Misconceptions –Lecture series by Dr.Zaakir Naik, Developed by AHYA Multi-Media- 12 Enlightening Sessions)

Sheikh's Reply:

It means that this whole group is on single methodology, Dr.Zakir his brother and all of them with Hindus on the single Dawah. Wallahu Musta'an.

It isn't allowed to provoke people to stand up for such Hindu where the Rasoolullah صلى الله عليه وآله وسلم said: "Whoever loves that the people appear before him standing (up for him), then let him find his seat in the Hellfire." [6]

And then you involve yourself in it and ask the Hindus to participate with you in your Dawah. This Dawah is a mixture of Judaism, Hinduism, Christianity, Rafidiyyah (Shias), Ikhwaniiyyah (Jammat Islami etc) and Aqlaniyyah (rationalists/ those who speaks with logics) there is no distinction between Haq and Batil.

Sheikh Abu Amr Al-Hajori (hafizaullah)

Q2: He tries to prove similarities among the different religions like Islam and Hinduism and so on, claiming that all the religions call towards the worship of one and only God, and for this he quotes evidences from the Books of AhlulKitab (Christians and Jews) , Hindus and Sikh etc?

Sheikh's reply: Allah سبحانه وتعالى said in Quran:

"We have neglected nothing in the Book..." (Al-An'aam: 38)

and "This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion..." (Al-Maidah: 3).

It isn't permissible to see and read what is in the books of ahlulkitab, because Allah سبحانه وتعالى has completed our Deen and freed us from reading their books. And He revealed the book which is dominant over them and it has abrogated all the previous books.

"And We have sent down to you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) the Book (this Qur'ân) in truth, confirming the Scripture (Books) that came before it and Muhaiminan (trustworthy in highness and a witness) over it (old Scriptures)..." (Al-Maidah: 48) (V.5:48) Muhaiminan: that which testifies the truth that is therein and falsifies the falsehood that is added therein.

There is a Hadith in Sahih Bukhari from Ibn Abbaas رضى الله عنه "Why do you ask the people of the scripture about anything... No, by Allah, we have never seen any man from them asking you regarding what has been revealed to you!" and whoever wants the details then he should read the book "Holding Fast to the Qur'an and Sunnah." in Sahih Al Bukhari.

The complete hadith is: [7]

Sahih Bukhari Volume 009, Book 092, Hadith Number 461.

Narated By Ubaidullah : Ibn 'Abbas said, "Why do you ask the people of the scripture about anything while your Book (Quran) which has been revealed to Rasoolullah صلى الله عليه وآله وسلم is newer and the latest? You read it pure, undistorted and unchanged, and Allah has told you that the people of the scripture (Jews and Christians) changed their scripture and distorted it, and wrote the scripture with their own hands and said, 'It is from Allah,' to sell it for a little gain. Does not the knowledge which has come to you prevent you from asking them about anything? No, by Allah, we have never seen any man from them asking you regarding what has been revealed to you!"

Another Hadith of the similar meaning
Volume 009, Book 092, Hadith Number 460.

Narated by Abu Huraira: The people of the Book used to read the Torah in Hebrew and then explain it in Arabic to the Muslims. Rasoolullah صلى الله عليه وآله وسلم said (to the Muslims). "Do not believe the people of the Book, nor disbelieve them, but say, 'We believe in Allah and whatever is revealed to us, and whatever is revealed to you.'"

And likewise it is narrated by Ibn Abi Aa'sim graded Hasan by Sheikh Albany (رحمه الله) from Jabir رضى الله عنه Umar رضى الله عنه brought some pages from Torah to Rasoolullah صلى الله عليه وآله وسلم. On this, Rasoolullah صلى الله عليه وآله وسلم got very angry and said: "Are you confused (about Islam) or astonished (by their books)? By Allah, were Musa عليه السلام to be alive, he would have no choice but to follow me!" Then Umar رضى الله عنه abandoned reading from the books of AhlulKitab.

(Umar رضى الله عنه could say like Dr.Zakir says that we couldn't read it for guidance but for establishing proofs against ahlulkitab we can, however he didn't do this, whereas we are ordered to obey the way of Sahaba especially the Khulafa Rashideen.) Also

Imam Dhahbi (رحمه الله) has good speech on this in "Seyar A'lam-un-Nubla" in the biography of Abdullah bin Amr bin Al Aas رضى الله عنه and Ka'b Ahbaar that

"It is impermissible to read anything from these books".

Yet there's a book of Imam Sakhawi (رحمه الله) on this very topic that called "Al-Asl ul Aseel fe Tehreem-in-Naql min At-Touraati wal Injeel" means (The strong foundation regarding the prohibition of narrating from Torah and Injeel). As for what is mentioned in the Hadith of Abu Hurairah رضى الله عنه in Sahih Bukhari "narrate from Bani Isreal, there is no harm in it..." then it is abrogated by the evidences (as you all have heard) we mentioned earlier. Another point (regarding the evidence they give for narrating from Bani Isreal) is that he صلى الله عليه وآله وسلم didn't say that engage in them day and night (then how about to be a student of these books like Dr Zakir always admits this). Rather he صلى الله عليه وآله وسلم got so angry on Umar رضى الله عنه who was the second most beloved to Rasoolullah صلى الله عليه وآله وسلم, and said "Are you confused (about Islam) or astonished (by their books)? O Umar رضى الله عنه!, hence he refuted him with a very strict refutation on bringing that scripture. Consequently, "narrate from Bani Isreal" means that you may narrate only what has been confirmed by Quran and Sunnah, like in Sahih Bukari and Muslim from Ibn Umar رضى الله عنه that three peoples from Bani Isreal stayed overnight in a cave and so and so happened to them. This is narrating from Bani Isreal, isn't it? So, the correct meaning of narrating from Bani Isreal means narrate only what is confirmed by or mentioned in Quran and Sunnah. It doesn't mean that you open Torah or Injeel and start reading from it. (Another thing is that) Alright! If you narrate from it what will you say? Will you say Allah سبحانه وتعالى said so and so in Injeel? Then if he (Dr.Zakir) really says that Allah سبحانه وتعالى said in Injeel then verily he invented a lie against Allah سبحانه وتعالى, because (you know) Allah سبحانه وتعالى says what? That:

"Then woe to those who write the book with their own hands and then say, "This is from Allâh," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn (thereby)." (Al-Baqrah: 79)

Otherwise if he doesn't say that Allah سبحانه وتعالى said in Torah instead he merely says that it is mentioned in Torah and Injeel then again there is no Hujjah (proof, evidence) in it, because there is no Hujjah except the Words/Speech of Rab-il-Aalameen. So if he believes that it is not the words of Rab-il-Aalameen, then there's no Hujjah in it.

Q: Sheikh but they say that we do this only in order to establish Hujjah on them like Christians?

Sheikh's reply:

If they explain the evidences from Quran and Sunnah and establish Hujjah on them through Quran and Sunnah, then in the end if one argues with some of what is in there books, saying that look it is in your books also. (Even in using this method there is a difference of opinion among scholars.) So still it is not a Hujjah rather it is only said that this is something (...words unclear to me...I think sheikh said: it might have some benefits. Wallahu Alam) as for him bringing their books as a reliable or authentic Hujjah then in this case it is prohibited (like concept of so and so according to Quran and Bible, Muhammad صلى الله عليه وآله وسلم in so and so scriptures... [9]) because (you know) some of the things altered in their books are totally against what we have in Islam. It is Haram to prove things from Quran and their books together. It is upon us to explain things from Quran and Sunnah and establish Hujjah through them because Allah سبحانه وتعالى says:

"But warn/remind by the Qur'ân him who fears My Threat." (Qaaf: 45)

Not warn/remind/preach by the Torah or Injeel or (I don't know the name of) the books of Hindus, Buddhist, Sikhs. In conclusion, if he explains everything by Quran and Sunnah establishing Hujjah on them by this which is legislated, then in the end (if he wishes) can quote some references from their books then it is (allowed by some scholars) as we mentioned earlier. As for bringing/presenting their books as Hujjah and arguing with them by these then it is prohibited.

Q: Sheikh as we mentioned earlier that he tries to prove similarities among the different religions like Islam and Hinduism and so on, claiming that all the religions call towards the worship of one and only God. So in this way he tries to find things similar in Islam and other religions?

Sheikh's reply:

You people know Hindus more than us (so tell me) will they accept Islam by this?

Questioner: Sheikh he proves it from their books...

Sheikh's reply:

But I say that will they accept Islam by this or will they start worshipping one God even if it is proved from their books? As for the Christians it is known that their religion has been altered. As for the Deen which hasn't been altered then it is reality (for that Deen) that all the prophets called towards the worship of one and only God (Allah).

"And remember (Hûd) the brother of 'Īd, when he warned his people in Al-Ahqâf. And surely, there have passed away warners before him and after him (saying): "Worship none but Allâh..." (Al-Ahqaaf: 21)

"And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût." (An-Nahl: 36)

So the Dawah of all the prophets no doubt was the same Dawah of Tawheed but as far as other religions are concerned then it isn't necessary that they call towards the worship of one God. Because there are people who call towards Shirk i.e. worship of other than Allah like the Deen of Mushrikeen before Islam they never called towards the worship of one God rather Allah said about them that:

"Has he made the âlihah (gods) (all) into One Ilâh (God – Allâh). Verily, this is a curious thing!"(Suad: 5)

It shows that it is not necessary that all the religions call towards the ibadah of one ilah. Let assume if any religion calls towards the ibadah of one ilah still the Islam is sufficient for us.

Q: He has an institution/organization where he trains people so they learn his manhaj (methodology) to give Dawah to non-Muslims etc and they learn how to debate with kuffars?

Sheikh's reply:

His institute is just like the institution of Zindani here in Yemen for interfaith dialogues. They have seminars or conferences in Sudan called "Wahdatal Adyaan" (oneness of religions) i.e. similarity/oneness of Judaism, Christianity and Islam and their claim is that we are trying to find things similar among these religions in order that we could be one and we all are brothers (universal brotherhood), they named it as "Deen Samawiyyah" (divine religion). So there are some people striving in this way and on the top of them is Turabi who has been declared as kafir by scholars due to some of his disbelieving viewpoints and this is not the place to discuss them. As for Zindani then he refuted this concept of "Deen Samawiyyah" just because of fearing from the Ulama of Yemen that they may refute him, he twisted the term by "interfaith dialogue" or "Tawheed of Adyaan" and the permanent committee of scholars of Saudi Arabia has passed a verdict on it that "whoever calls to the Wahdatal Adyaan than he is Zandeeq (an apostate)" and there's no doubt in it I say. So this institution and the likes call it "interfaith dialogue" which is in fact "Wahdatal Adyaan". We even Fear that its appearance is Islam while undercover it deviating people from Islam.

Q: Sheikh but he explains the falsehood of those religions as well?

Sheikh's reply:

Even if he explains their falsehood still he is in error because it is upon him to call towards Islam in the same manner as Rasoolullah صلى الله عليه وآله وسلم called people towards Islam i.e. with Quran and Hadiths adopting the way of Salaf and Ulama from which he have explained a very few examples earlier.

[3] ...read Your scriptures and understand the concept of god almighty correctly..

[4] according to the meaning of, 'Hudna', given by Ibn 'Abbas, Sa'id bin Jubayr, Mujahid, Abu Al-'Aliyah, Ad-Dahhak, Ibrahim At-Taymi, As-Suddi, Qatadah and several others.

[5] (Bukhari, book73 good manners and form, vol 8, hadith 073) and others.

[6] Reported by Al-Bukhaaree in Al-Adab-ul-Mufrad (977), Abu Dawood (5229), At-Tirmidhee (2/125), At-Tahaawee in Mushkil-ul-Athaar (2/40) and the wording is from him, Ahmad (4/93 & 100), Ad-Dawlaabee in Al-Kunaa (1/95) Al-Mukhlis in Al-Fawaa'id

Al-Muntaqa (sec. 196/2), 'Abd bin Humaid in Al-Muntakhib min Al-Musnad (sec. 51/2), Al-Baghawee in Hadeeth 'Alee bin Al-Ja'd (7/69/2) and Abu Nu'aim in Akhbaar Asbahaan (1/219).

[7] Translator's addition

Translator's addition

[9] Translator's addition

Translated by : Tariq Ali (karachi)

Standing up for others

In our societies it is very common habit to standing up for our elders, teachers or any other honorable personality to us, because we believe that it is important to showing that we honor and respect them. We have been learning and practicing it since our childhood when our teacher comes in the class we should stand up for him and if we don't it will be considered that you have lack of respect for him and you don't bear good manners. The same kind of respect and honor suppose to be shown to our elder relatives, and even worst that we are ordered to stand up for our national anthem in schools, parades, sports and even in cinemas so it seems like you are going for that major sin of watching movie, but first involve in this kind of shirk and disobedience to Rasoolullah صلى الله عليه وسلم because standing up with obedience and submission in order to showing respect and love is a kind of worship. Allah ordered His slaves that:

"Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer - 'Asr). And stand before Allâh with obedience." (Surah Baqra: 238)

That is why those who stand up folding hands or without it as they are in prayer before the graves of Anbiya (prophets) and Auliya (saints) [\[1\]](#) is the kind of Shirk.

And Rasoolullah صلى الله عليه وسلم prohibited the Sahaba رضوان الله عليهم to stand up for him as you will see in the following great research work of Allama Albany (rahimahullah) then what could be imagine about those who order people to stand up for a Hindu siwami (religious teacher)!?

In the programme of Dr.Zakir Naik, his brother Mohammed Naik asks all audience to give 'standing ovation' to swami.

Reference:

**Mohammed Naik(chairperson of the programme and brother of zakir naik) says:
".....thank you swamijee very much on behalf of the salafi learning and research center, Calicut....I thank you very much for your esteemed presence.....amongst us and sharing your knowledge....Give him a STANDING OVATIONI WOULD REQUEST THE BROTHERS TO KINDLY GIVE SWAMIJEE A STANDING OVATION FOR HIS PRESENCE AND SHARING SO MUCH INFORMATION.....and we grant him leave ..For his other commitments ...thank you swamijee inshAllah we hope to be in touch with you (Symposium- religion in the right perspective-----"Presenting Islaam and Clarifying Misconceptions –Lecture series by Dr.Zaakir Naik, Developed by AHYA Multi-Media- 12 Enlightening Sessions)**

(Inna Lillahi wa Inna Ilayhi Raji'oon.)

Now with Imam Albany's (rahimahullah) comprehensive research work and advice to Muslim Ummah.

Warning Mankind on the Issue of Standing Up for Others

The Messenger of Allaah (sallAllaahu 'alayhi wa sallam) said: **"Whoever loves that the people appear before him standing (up for him), then let him find his seat in the Hellfire."**

Reported by Al-Bukhaaree in Al-Adab-ul-Mufrad (977), Abu Dawood (5229), At-Tirmidhee (2/125), At-Tahaawee in Mushkil-ul-Athaar (2/40) and the wording is from him, Ahmad (4/93 & 100), Ad-Dawlaabee in Al-Kunaa (1/95) Al-Mukhlis in Al-Fawaa'id Al-Muntaqa (sec. 196/2), 'Abd bin Humaid in Al-Muntakhib min Al-Musnad (sec. 51/2), Al-Baghawee in Hadeeth 'Alee bin Al-Ja'd (7/69/2) and Abu Nu'aim in Akhbaar Asbahaan (1/219).

It occurs from the path of Habeeb bin Ash-Shaheed on the authority of Abu Mujliz, who said:

"Mu'aawiyah entered a house in which was 'Abdullaah bin Az-Zubair and 'Abdullaah bin 'Aamir. So Ibn 'Aamir stood up while Ibn Az-Zubair remained seated – and he was the one with the most experience of the two. So Mu'aawiyah (radyAllaahu 'anhumaa) said: "Sit O Ibn 'Aamir for I heard the Messenger of Allaah (sallAllaahu 'alayhi wa sallam) say: [and he mentioned the hadeeth].

At-Tirmidhee said: "It is a hasan hadeeth."

I say: Rather, it is a saheeh hadeeth. The reporters of its chain of narration are all reliable, men of the standards of the two Shaikhs (Al-Bukhaaree and Muslim). Abu Mujliz's name is Laahiq bin Hameed and he is reliable. And Habeeb bin Ash-Shaheed is reliable and established as is stated in at-Taqreeb. So there is no grounds for restricting it to just the grading of hasan, even if Al-Haafidh (Ibn Hajr) remained silent about it in Al-Fat'h 11/42), especially when it has other paths of narration.

Al-Mukhlis said in (his book) al-Fawaa'id:

'Abdullaah narrated to us: Dawood reported to us: Marwaan reported to us: Mugheerah bin Muslim As-Siraaj reported on the authority of 'Abdullaah bin Buraidah that he said: "Mu'aawiyah went outside (one day) and saw that they were standing up because he was going out. So he said to them: Sit for the Messenger of Allaah (sallAllaahu 'alayhi wa sallam) said: **'Whoever is pleased that the Children of Adam (mankind) stand up for him, Hellfire becomes binding upon him.'**"

This hadeeth has an authentic chain of narration. All of its narrators are reliable, they are the narrators of Muslim except for Al-Mukhlis' shaikh (teacher), 'Abdullaah – and he is Al-Haafidh Abul-Qaasim Al-Baghawee – and Mugheerah bin Muslim As-Siraaj. But they are both reliable without any disagreement. Dawood refers to Ibn Rasheed and Marwaan is the son of Mu'aawiyah Al-Fazaaree Al-Koofee, who was a Haafidh (of hadeeth).

Shabaaba bin Siwaar used the same hadeeth as a supplement except that he reported: **"Whoever loves that men gather around him standing (up for him)..."** and the rest of it is the same.

Reported by At-Tahaawee (2/38/39) and Al-Khateeb in Taareekh Baghdaad (13/193).

The hadeeth has another supporting evidence with Al-Khateeb (11/361) in mursal form concerning a road story. He reported it from 'Abd-ur-Razzaaq bin Sulaymaan bin 'Alee bin Al-Ja'ad who said: I heard my father say:

"Once Al-Ma'moon (the Khaleefah at that time) went to visit the jewelers in the market place. So he haggled with them on the price of an object that they had. Then Al-Ma'moon embarked on completing some of his needs. Then he left, so everyone that was in that gathering stood up for him except for Ibn Al-Ja'ad, for he did not stand. So Al-Ma'moon looked at him with an expression of anger. Then he took him to the side and said: 'O Shaikh, what prevented you from standing up for me as your companions stand up for me?' So he ('Alee bin Al-Ja'ad) said: 'I honor the Ameer-ul-Mu' mineen too much (to stand up for him) because of the hadeeth that we report from the Prophet (sallAllaahu 'alayhi wa sallam). He said: 'What is it?' 'Alee bin Al-Ja'ad said: 'I heard Al-Mubaraak bin Fudaalah say: I heard Al-Hasan say: the Prophet (sallAllaahu 'alayhi wa sallam) said... [then he mentioned the hadeeth with the first wording]. So Al-Ma'moon lowered his head pondering over the hadeeth. Then he raised his head and said: 'No one should buy except from this Shaikh.' So the people bought only from that Shaikh on that day till he had the amount of thirty thousand deenaars."

So Allaah's saying: **"And whoever fears Allaah, he will make a way out for him (i.e. from difficulty), and he will provide for him from places he never imagined"** became a reality for 'Alee bin Al-Ja'ad, the reliable and trustworthy reporter. Ad-Dinawaree reported a similar story to this in al-Muntaqaa min Al-Majaalisah: Ahmad bin 'Alee Al-Basree narrated to us saying:

"Al-Mutawakkil (the Khaleefah at that time) turned his attention to Ahmad bin Al-Mu'adhal and other scholars and so he gathered them in his home. Then he came out to them, so all of the people there stood up for him except Ahmad bin Al-Mu'adhal. So Al-Mutawakkil said to 'Ubaydullaah. 'This man does not agree with swearing allegiance to us (bay'ah).' So he ('Ubaydullaah) said to him: 'Yes O Ameer Al-Mu'mineen, but he appears to have bad eyesight.' So Ahmad bin Al-Mu'adhal said: 'O Ameer Al-Mu'mineen, I do not have any defect in my eyesight. But rather I removed you from the punishment of Allaah, the Most Exalted, for the Prophet (sallAllaahu 'alayhi wa sallam) said: **'Whoever loves that men present themselves to him standing (up for him), then let him find his seat in the Hellfire.'** Upon hearing this, Al-Mutawakkil went to sit down beside him."

Ibn 'Asaakir reported in Taareekh Dimashq (19/170/2) with his chain of narration from Al-Awzaa'ee: Some of the guards of 'Umar bin 'Abdil-'Azeez (the Khaleefah) narrated to me saying:

"'Umar bin 'Abdil-'Azeez came out one day while we were waiting for him on the day of Jumu'ah. So when we saw him, we stood up. He said: 'When you see me do not stand up but instead spread out (to make way for passing).'"

The Fiqh (Understanding) of the Hadeeth:

This hadeeth indicates two matters to us:

First: The prohibition of someone loving that people stand up for him when he enters. This evidence is clear such that there is no need for it to be clarified.

Second: The disapproval of those sitting to stand up for the one who is entering, even if he doesn't have a love for people standing up for him. This falls under the aspect of helping one another towards goodness and avoiding opening the door to evil. And that is an accurate understanding that has been indicated to us by the narrator of the hadeeth, Mu'aawiyah (radyAllaahu 'anhumaa) when he refused that 'Abdullaah bin 'Aamir stand up for him, and he used this hadeeth as evidence for what he said. He did this because of his understanding and knowledge of the Religion and it's legal principles, which include **"preventing the means"**, and because of his awareness of the natural dispositions of humans and their reactions to good and evil factors.

And if you were to imagine a society like the society of the first predecessors, they never practiced the custom of standing up for one another. It would be very rare that you find among them anyone that loved this kind of standing, which can throw someone into the Hellfire. And this was due to the lack of there being present that thing which would remind one about it, which is the standing itself. On the other hand, if you were to look at a society like our society today, they have taken this particular type of standing as a normal custom. Indeed, this practice, particularly when done repeatedly, constantly reminds the person. So then the person's soul desires it and finds pleasure in it until he ends up loving it. So when he loves it, he becomes ruined. Therefore, it becomes from the aspect of helping one another towards righteousness and Taqwaa to abandon doing this standing, even to those whom we feel don't have a love for it, out of fear that our standing

up for him will bring him to love it, for then we would be assisting him in bringing destruction to his soul and this is not permissible.

Among the proofs that bear witness to this is when you see some of the people of knowledge of whom it is thought have good manners, their souls change when their eyes fall upon an individual that does not stand up for them. This is if they don't become angry with him and attribute him with having little manners and give him the tidings of being prevented from the blessing of knowledge due to his lack of showing respect for its people, according to their claim.

Rather, there is even among them he who calls others to stand up for him, deceiving them with such sayings as "You do not stand up for me for the sake of a body of flesh and bones, but rather you only stand up for the knowledge that is contained in my chest!!" As if the Prophet (sallAllaahu 'alayhi wa sallam) did not have knowledge in his!! For the Companions did not used to stand up for him. Or is it that the Companions did not used to give him the respect that he deserved?! Can a Muslim honestly say this or the other?!

Due to this hadeeth and others beside it, a group of scholars have taken the opinion that it is prohibited to stand up for another person, as is stated in al-Fath (4/14). Then he (Ibn Hajr) said: "The outcome of what has been reported on Maalik is the forbiddance of standing for the length of time that the one who is being stood up for doesn't sit, even if he is busy serving himself. For he (Maalik) was asked about the woman who goes to great extents in hosting her husband, by receiving him, taking off his (outer) garments and standing until he sits? He responded: 'As for her receiving him, then there is nothing wrong with this. But as for her standing until he sits down, then no, for this is from the acts of the tyrants. 'Umar bin 'Abdil-'Azeez forbade this."

I say: There is nothing in this subject that presents a contradiction to the evidence found in this hadeeth at all. And those who oppose and hold the opinion that it is permissible to stand, rather that it is recommended, they use as evidence ahaadeeth, some of which are authentic and some of which are weak. But all of them, when one reflects on their chains of narration and texts do not present a contradiction to the evidences for that (prohibition)

What further confirms and clarifies this is the Prophet's dislike of people standing up for him:

"There was no individual in the world that was more beloved to them than the Messenger of Allaah (sallAllaahu 'alayhi wa sallam). But when they would see him, they would not stand up for him due to what they knew of his dislike for that."

Reported by Al-Bukhaaree in al-Adab-ul-Mufrad (946), At-Tirmidhee (2/125), At-Tahaawee in Mushkil-ul-Athaar (2/39), Ahmad (3/132), and Abu Ya'laa in his Musnad (2/183) and the wording is from him. It is from the path of Humaid on Anas (radyAllaahu 'anhu). At-Tirmidhee said: "It is a hasan saheeh hadeeth, ghareeb from this perspective. " I say its chain of narration is authentic according to the standards of Muslim.

This hadeeth strengthens what the previous hadeeth has indicated from the forbiddance of

standing out of respect and honor. This is since if standing up were a legislated form of showing respect, it would not be permitted for him (sallAllaahu 'alayhi wa sallam) to make it disliked for his Companions. And he is the most deserving of people to be shown respect and honor. And they (radyAllaahu 'anhum) were the most aware of people of what he (sallAllaahu 'alayhi wa sallam) deserved.

Also, the Prophet (sallAllaahu 'alayhi wa sallam) hated this standing up for him to be done by his Companions. So therefore, it is upon the Muslims – especially if they are from the people of knowledge and exemplary figures – that they should hate that for themselves, in accordance with following his (sallAllaahu 'alayhi wa sallam) way. And they should hate that for those Muslims beside themselves due to his saying: **"None of you truly believes until he loves for his brother what he loves for himself from good."** So no one should stand up for him nor should he stand up for anyone. Rather their hatred for this standing should be greater than that of the Prophet's hatred (for it). This is since if they do not hate it, it will become a normal practice for some of them to stand up for others. And that will lead them to hold a love for it, which then will serve as a cause for which they will be deserving of the Hellfire, as is stated in the previous hadeeth. And Allaah's Messenger (sallAllaahu 'alayhi wa sallam) was not like this, for he was free and protected from having any love for this act of disobedience. So if he also hated it along with that, it becomes clear that it is more fitting that the Muslim hate it. **[Silsilat Al-Ahadeeth As-Saheehah (no. 358)]**

The Prophet (sallAllaahu 'alayhi wa sallam) has gathered the comprehensive and abundant good manners in his saying: **"He is not from us who doesn't have mercy for our young, and respects our old and knows the right of our scholar."** **[Saheeh Al-Jaami'-us- Sagheer (no. 5443)]**

So knowing the right of the scholar requires having good manners with him in his presence as well as in his absence. However, this does not require that one should worship him, as is the case with some of the Sufis and the extremists among the shaikhs. An example of this is standing up for the scholar when he enters the gathering. This act is not befitting for the pure and uncorrupted Islamic society. So the main concern of the true Islamic callers is to bring back as close as possible the first Islamic society, in which it was not possible to adopt a practice any way they felt like. So indeed the matter is only as the famous saying goes:

"So imitate them if you are not like them,
Verily, imitation of the righteous is success."

So we are trying to imitate those righteous and good individuals (from the Salaf), and we are attempting to bring forth a society that resembles that first luminous society that existed in that radiant time. So our attention must always be directed towards doing what they used to do, as much as we are able to, for the reality is as his (sallAllaahu 'alayhi wa sallam) saying indicates: **"Whatever I command you to do, then do as much of it as you are able. And what I forbid you from, then stay away from it."** [Agreed upon] Matters related to actions are restricted and thus additions to them are unacceptable. An example of that is being kind to the scholar by outward gestures, such as by standing up for him or others when they enter one of the gatherings. And I do not say the gatherings

of knowledge, for this is very clear - that the students in that situation should not stand up for this scholar. However, if he enters a gathering that is not a gathering of knowledge, is it from the beneficial knowledge and from the righteous deeds that the people of that gathering stand up for that scholar who has entered the gathering?

Answer: "So imitate them if you are not like them." Who is the only single individual that we should imitate apart from others? He is, as we all know, Muhammad the Messenger of Allaah. And the people of knowledge know, and this is something that they do not differ about.

Nowadays, the whole Islamic world – except for those whom Allaah has mercy on – is in opposition to the Prophet's guidance of the past concerning this matter. So the people of knowledge do not forbid their companions or the general people when one of them enters a gathering and they stand up for him. And those who stand up for him out of kindness and respect, they deem that this is how the first society (of the Companions) were. Therefore, it is upon us to constantly direct the attention towards physically imitating the (way of this) first society.

These are from the matters that are obligatory upon the scholars, rather upon the students of knowledge, to be concerned with. This is since if you are truthful in your imitation of the Messenger (sallAllaahu 'alayhi wa sallam) then spread amongst your companions the fact that you hate this outward motion. This means to humble yourself as the Messenger (sallAllaahu 'alayhi wa sallam) used to humble himself. The Messenger (sallAllaahu 'alayhi wa sallam) used to hate this standing and so the people accepted it, for in reality he hated this thing. So if the scholar is following the example of the Messenger then let him spread that amongst his companions. This comes first.

Second, it falls into the realm of "**preventing the means.**" For instance, if the scholar makes it a normal habit for the people to stand up for him, his soul will yearn for this standing. Then there will come a time when he will see his student who loves him and is devoted to him. He used to stand up for him then all of a sudden he stopped standing up for him. So there will occur disputes, then blaming, then perhaps more than that between the scholar and the student. This is because this scholar made it a normal habit for himself to love this standing. So what brought him to fall into this hatred and forbidden love was the people's accustoming him to it. I also wanted to remind the scholar and the students of knowledge to not adapt the societies because this adapting (and conforming) has no fixed limits today, for an innovation may appear and we will say: "There is something more important than it." And then tomorrow there will be another innovation and we will say what we said in the first instance, until the society has gone far away from acting in accordance with what Islaam has brought, due to these distortions and false justifications.

(Al-Asaalah: issue#20)

Wabillahi Toufique
Wassalamoalaikum
Tariq Ali (Karachi)

[1] as it is common practice in our societies for those who often visit shrines (the centers of shirk and bidah)

Similarities between zakir naik & jahmiyyah

Similarities among religions
Sheikh Yahya Al-Hajori (Hafizaullah)

Q:23.Zaakir Naik says he agree with swamijee in toto on the statement made by swamijee that all religions believe in the same one God and says he (zakir) has proved it practically from the scriptures of various religions.

Reference: ".....there were certain comments made by Swamijee and Father Geo.....And I do agree with Swamijee when he said that all religions believe in the same one god I DO AGREE WITH HIM IN TOTO ...I agree with him...I besides agreeing...I proved it practically from the scriptures of the various religions that all religions actually believe in one God....people speak theoretically ...but am a man who believe more in action not only in speaking....and practically showing ..Which I will show in the course of my rebuttal....." (Symposium- religion in the right perspective-----"Presenting Islaam and Clarifying Misconceptions –Lecture series by Dr.Zaakir Naik, Developed by AHYA Multi-Media- 12 Enlightening Sessions)

Sheikh's Reply:

This means that he agrees with the Hindu Dae that our Dawah is the same and we worship the same God knowing that those Hindus are the worshippers of cow and he (Dr.) calls towards the convergence and unity with Hindus, and lying that they (Hindus) believe in one God, and in fact he belied by this speech.

Q: 25. Zaakir Naik says to come to common terms by using and basing it on the words found in the books of kuffar

Reference: "....i do agree with swamijee that the most holy scriptures of the Hindus are the Vedas....How do we come to common terms? Swaijee rightly said that god almighty has got no bodily form ...but how will you

convince the Hindu....he may think that may be swamijee is not quoting correct or zakir is pulling a fast one...what we have to do is ...ta ala ila kalimatin sawaaimbaiyna na wa baynakum.....come to common terms as between us and you....if you read the yajur ved chapter no.32 verse no.3 na tasya pratima asti...it's a sanskrit quotation...na tasya pratima asti....of that god no image can be made...that's what sawijee said...god is formless...same Yajur ved chapter no.40 , verse no.8 says....god is imageless and formless.....god has got no body ...he has got no form.....same yajur ved chapter no. 40 verse no.9 says...all those who worship the asambooti are in darknes.....(goes ahead with reference from Vedas....).....and amongst the Vedas..... swamijee will agree with me..rig veda happens to be most sacred it's the most oldest and the most sacred.....if you read Rig Ved book no.2 chapter no.1 verse3 to 11 ...it gives 33 different attributes to almighty god...Quraan gives no less than 99 different attributes...veda gives 33 attributes....we have got no objection as I said in my earlier talk (quotes Arabic ayah).....Say Call upon Him by Allah or by Rahman., by whichever name you call upon him..to him belongs the most beautiful name.....
 ..you can call him by any name but it should not conjure up a mental picture...suppose the Hindu says that God Almighty is Brahma....What is the meaning of Brahma.....Brahma means the Creator..if you translate into English. If you translate it into Arabic it means Khalique...we Muslims have got no objection in calling Almighty God as Khalique or Creator or Brahma....but if a Hindu says that god almighty is brahma who has got three head and on each head is a crown....you are giving an image to god almighty....which the Muslims take strong exception to...you are going against the yajur ved , chapter 32, verse no.3,

Another beautiful attribute the Hindus give..for almighty god is Vishnu...if you translate Vishnu in to English...it means sustainer...it means cherisher...if you translate into Arabic it means Rab....we Muslims has got no objection in calling Almighty god as Rab or as sustainer cherisher or Vishnu...but the Hindu says that Vishnu is almighty god...traveling on a bed of snakes and he has got four handsyou are giving an image to God Almighty...you are going against yajur ved chapter no.40, verse no.8 which we Muslims take strong exception to....

Therefore we have to come to common terms...your veda says god has got no form and he has got no body....same yajur ved if you read tells you that you should not worship the asambooti or sambooti... further if you read the Rig ved...its mentioned in book no.8 chapter no. 1, verse no.1...ma chitanati sansad....all praises are due to him alone.....Alhamdulillah rabbil aalameen.....same rig ved....book no.6 chapter no.45....verse no.16 says....yaek ekmushti hi.....there is only one god...worship him alone, Qul huwaAllahu ahad.....

How do you come to common terms?...taala ila kalimatin sawaaimbayna na wa baynakum....come to common terms as between us and you....this is the

commonalities....that we prove from the Bible, from the Vedas, from the Quraan.....come to common terms....read Your scriptures and understand the concept of god almighty correctly....then inshAllah we all will be united.....(Symposium- religion in the right perspective-----"Presenting Islaam and Clarifying Misconceptions –Lecture series by Dr.Zaakir Naik, Developed by AHYA Multi-Media- 12 Enlightening Sessions)

Sheikh's reply:

This is batil (falsehood) as Imam Ahmed bin Hanbal (rahmatullah alaihi) said: "Whoever denies the صورة image then he is Jahmi (the denier of Allah's attributes) and the reason is that the scholars and before them Rasoolullah صلى الله عليه وآله وسلم says:

"Indeed Allah سبحانه و تعالى has created Adam عليه السلام upon His own image" [1]

)this hadith is in Bukhari (

As for his giving evidences from their book that: **"God is imageless and formless.....God has got no body ...he has got no form..."**

Then this detail in negation (He has no body, He has no...) is not allowed. The first ever person who said that (He has no body) was Hishaam bin Hakam arRafdi which shows that they adopt the methodology of Rafidah (Shias) in their Dawah and speeches like it is explained by Sheikh-ul-Islam Imam ibn Taymiyyah رحمه الله عليه. Furthermore, the Shariyah came with the detailed affirmation (of Allah's attributes) whereas the negation of them is in summarized manner. [2] As for the saying of Allah سبحانه و تعالى:

"Say (O Muhammad [sal-Allâhu 'alayhi wa sallam]): "He is Allâh, (the) One. Allâh-us-Samad [Allâh – the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. He begets not, nor was He begotten. And there is none coequal or comparable to Him." (Surah Ikhlaas)

Then this negation is to answer the Mushrikeen on their claims or objections however the *asl* (Basic principle) is **"There is nothing like Him, and He is the All-Hearer, the All-Seer."** (Ash-Shoora: 11), **"but they will never encompass anything of His Knowledge."** (Taha: 110).

Q: Sheikh he (Zakir) also said that:

"its mentioned in book no.8 chapter no. 1, verse no.1...ma chitanati sansad....all praises are due to him alone.....Alhamdulillahi rabbil aalameen.....same rig ved....book no.6 chapter no.45....verse no.16 says....yaek ekmushti hi.....there is only one god...worship him alone, Qul huwaAllahu ahad....."

How do you come to common terms?...taala ila kalimatin sawaaimbayna na wa baynakum....come to common terms as between us and you....this is the commonalities....that we prove from the Bible, from the Vedas, from the Quraan.....come to common terms....read Your scriptures and understand the concept of god almighty correctly....then inshAllah we all will be united"

Sheikh's reply:

Allah صلى الله عليه وآله وسلم ordered His messenger سبحانه و تعالى to say:

"Say (O Muhammad [sal-Allâhu 'alayhi wa sallam]): "O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allâh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh." Then, if they turn away, say: "Bear witness that we are Muslims." (Aal Imraan: 64)

And your (Dr.Naik's) call is to (Ta'lao ila kutubikum) come to your (Hindus etc) scriptures [3], Rasoolullah صلى الله عليه وآله وسلم called kuffar to this book (Quran) and to this Islam and said:

"In the name of Allah the Beneficent, the Merciful (This letter is) from Muhammad the slave of Allah and His Apostle to Heraclius the ruler of Byzantine. Peace be upon him, who follows the right path. Furthermore I invite you to Islam, and if you become a Muslim you will be safe, and Allah will double your reward, and if you reject this invitation of Islam you will be committing a sin by misguiding your Arisiyin (peasants). (And I recite to you Allah's Statement)

"O people of the scripture! Come to a word common to you and us that we worship none but Allah..." (Aal-Imran)

And when Musailama-al-Kadhdhab said: **"If Muhammad صلى الله عليه وآله وسلم makes me his successor, I will follow him."** Allah's Apostle صلى الله عليه وآله وسلم went up to him with Thabit bin Qais bin Shams; and Allah's Apostle صلى الله عليه وآله وسلم was carrying a piece of a date-palm leaf in his hand. He stood before Musailama (and his companions) and said, **"If you asked me even this piece (of a leaf), I would not give it to you. You cannot avoid the fate you are destined to, by Allah. If you reject Islam, Allah will destroy you."**

And he used to recite Surah Fussilat:

"Hâ-Mîm. A revelation from (Allâh) the Most Gracious, the Most Merciful. A Book whereof the Verses are explained in detail – a Qur'ân in Arabic for a people who know. Giving glad tidings and warning, but most of them turn away, so they hear not. And they say: "Our hearts are under coverings (screened) from that to which you invite us; and in our ears is deafness, and between us and you is a screen, so work you (on your way); verily, we are working (on our way)." (1-5)

Until the saying of Allah سبحانه و تعالى

"But if they turn away, then say (O Muhammad [sal-Allâhu 'alayhi wa sallam]): "I have warned you of a Sâ'iqah (a destructive awful cry, torment, hit, thunderbolt) like the Sâ'iqah which overtook 'Ād and Thamûd (people). When the Messengers came to them, from before them and behind them (saying): "Worship none but Allâh,..." (13-14)

This was the Dawah of Rasoolullah صلى الله عليه وآله وسلم never did he call them and say: "come to (the common terms in) your scriptures, tales/fictions or your ancestors' stories etc" as you (Dr.Naik) says. And never so did Ibraheem عليه السلام or any other prophet that he came to his nation and said: "come to what you have from the books, tales/fictions or your ancestors' stories etc. So your (Dr.Naik's) Dawah is the Dawah of Shaitan not the Dawah of prophets.

Q: 25&26.Zakir Naik says in definition he is a Jew and also calls himself a Christian and calls himself a Hindu too based on certain explanations.

Reference: "...what is the definition of the word jew?.....the actual name of the word jew ..is one who praises God almighty....one who loves God

almighty....by definition I am a jew...I love Allah subhanwatala..i praise Him...but if you say Jew with a capital "J" is a citizen of Israel then am not a Jew.....what is the meaning of the word Christian....christian means one who agrees with the teachings of Jesus Christ peace be upon him...alhamdulillah, I agree with the teachings of Jesus Christ peace be upon him....in that way I am a Christian....but if you say Christian is a person who worship Christ then am not a Christian....what is the meaning of the word Hindu.....the word Hindu is a geographical definition.....it means those people who live in the land of Indus valley civilization....those who live in India...I live in India. by definition I am a Hindu.....swami Vivekananda said Hindu is a geographical definition...swamin vivekanda says it's a misnoma.....the correct word should be vedantist....because Hindus follow the Vedas....vedantist should be the right word....Hindu is a misnoma....but if you say Hindu is a person who does idol worship then am not a Hindu.....what's the meaning of the word Muslim...Muslim is a person who submits his will to Allah subhanwatala....I submit my will to Allah subhanwatala am a Muslim...."

(Symposium- religion in the right perspective-----"Presenting Islaam and Clarifying Misconceptions –Lecture series by Dr.Zaakir Naik, Developed by AHYA Multi-Media- 12 Enlightening Sessions)

Sheikh's reply:

This is incorrect; indeed the ulamas know the word "Yahood" is an ascription to a person whose name was "Hooda" and it is narrated from their saying that: **"Inna Hudna Ilaik" (Certainly we have turned to You) [4] (Al-Aaraaf: 156)** as for the definition "one who loves Allah (almighty)" how could the love confirm for them! It means that you are testifying their (false) claim, when they say:

"And (both) the Jews and the Christians say: "We are the children of Allâh and His loved ones." (Al-Maidah: 18)

Allah سبحانه و تعالى (refuted them and) said:

"Say: "Why then does He punish you for your sins?" Nay, you are but human beings of those He has created" (Al-Maidah: 18)

It means by saying this you agree with the saying and claim of Yahood which Allah (Rab-ul-Aalameen) has refuted: **"And who is truer in statement than Allâh?" (An-Nisa: 87)**

Q: Zakir said: "by this definition I am a jew...I love Allah subhanwatala..i praise Him...

Sheikh's reply:

"Whoever says that he is on Deen other than Islam then he is as he says." [5] So this speech is really dangerous that one says, by this definition I am a Jew and by this definition I am a Christian. This is not the correct Dawah, Allah سبحانه و تعالى said:

"In order that Allâh may distinguish the wicked (disbelievers) from the good (believers), and put the wicked one over another, heap them together and cast them into Hell. Those! It is they who are the losers." (Al-Anfaal: 37)

It is obligatory to depart from this and it is obligatory to maintain the distinction from kuffar. Allah سبحانه و تعالى has honored the Muslim:

"By the fig, and the olive. By Mount Sinai. By this city of security (Makkah). Verily, We created man in the best stature (mould). Then We reduced him to the lowest of the low. Except those who believe and do righteous deeds. Then they shall have a reward without end (Paradise)." (Surah Teen: 1-6)

Those Muslims are excepted from that insult faced by Kuffar and you descend yourself to the status of Kuffar? Likewise Allah سبحانه و تعالى says:

"By Al-'Asr (the time). Verily, man is in loss, Except those who believe and do righteous good deeds, and recommend one another to the truth, and recommend one another to patience." (Al-Asr: 1-3)

And you degrade yourself to the position of those losers claiming that you are a Jew and you are a Christian, it is authentically proved by Ibn Umar رضى الله عنه that Rasoolullah صلى الله عليه وآله وسلم said: **"Whosoever imitates with any nation then (indeed) the one is from amongst them."**

Q27: In the programme of Zakir Naik, his brother Mohammed Naik asks all audience to give 'standing ovation' (qayam tazeemi) to swami (the programme was organised by kerala nadvatul mujahideen)

Reference:

Mohammed Naik(chairperson of the programme and brother of zakir naik) says:

".....thank you swamijee very much on behalf of the salafi learning and research center, Calcutta....i thank you very much for your esteemed presence.....amongst us and sharing your knowledge....Give him a STANDING OVATIONI WOULD REQUEST THE BROTHERS TO KINDLY GIVE SWAMIJEE A STANDING OVATION FOR HIS PRESENCE AND SHARING SO MUCH INFORMATION.....and we grant him leave ..for his other commitments ...thank you swamijee inshAllah we hope to be in touch with you (Symposium- religion in the right perspective-----"Presenting Islaam and Clarifying Misconceptions –Lecture series by Dr.Zakir Naik, Developed by AHYA Multi-Media- 12 Enlightening Sessions)

Sheikh's Reply:

It means that this whole group is on single methodology, Dr.Zakir his brother and all of them with Hindus on the single Dawah. Wallahu Musta'an.

It isn't allowed to provoke people to stand up for such Hindu where the Rasoolullah صلى الله عليه وآله وسلم said: **"Whoever loves that the people appear before him standing (up for him), then let him find his seat in the Hellfire."** [6]

And then you involve yourself in it and ask the Hindus to participate with you in your Dawah. This Dawah is a mixture of Judaism, Hinduism, Christianity, Rafidiyyah (Shias), Ikhwaniiyyah (Jammat Islami etc) and Aqlaniyyah (rationalists/ those who speaks with logics) there is no distinction between Haq and Batil.

Sheikh Abu Amr Al-Hajori (hafizaullah)

Q2: He tries to prove similarities among the different religions like Islam and Hinduism and so on, claiming that all the religions call towards the worship of one and only God, and for this he quotes evidences from the Books of AhlulKitab (Christians and Jews) , Hindus and Sikh etc?

Sheikh's reply: Allah سبحانه و تعالى said in Quran:

**"We have neglected nothing in the Book..." (Al-An'aam: 38)
and "This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islām as your religion..." (Al-Maidah: 3).**

It isn't permissible to see and read what is in the books of ahlulkitab, because Allah سبحانه وتعالى has completed our Deen and freed us from reading their books. And He revealed the book which is dominant over them and it has abrogated all the previous books.

"And We have sent down to you (O Muhammad [sal-Allāhu 'alayhi wa sallam]) the Book (this Qur'ān) in truth, confirming the Scripture (Books) that came before it and Muhaiminan (trustworthy in highness and a witness) over it (old Scriptures)..." (Al-Maidah: 48) (V.5:48) Muhaiminan: that which testifies the truth that is therein and falsifies the falsehood that is added therein.

There is a Hadith in Sahih Bukhari from Ibn Abbaas رضى الله عنه "Why do you ask the people of the scripture about anything... No, by Allah, we have never seen any man from them asking you regarding what has been revealed to you!" and whoever wants the details then he should read the book "Holding Fast to the Qur'an and Sunnah." in Sahih Al Bukhari.

The complete hadith is: [\[7\]](#)

Sahih Bukhari Volume 009, Book 092, Hadith Number 461.

Narated By Ubaidullah : Ibn 'Abbas said, "Why do you ask the people of the scripture about anything while your Book (Quran) which has been revealed to Rasoolullah صلى الله عليه وآله وسلم is newer and the latest? You read it pure, undistorted and unchanged, and Allah has told you that the people of the scripture (Jews and Christians) changed their scripture and distorted it, and wrote the scripture with their own hands and said, 'It is from Allah,' to sell it for a little gain. Does not the knowledge which has come to you prevent you from asking them about anything? No, by Allah, we have never seen any man from them asking you regarding what has been revealed to you!"

**Another Hadith of the similar meaning
Volume 009, Book 092, Hadith Number 460.**

Narated by Abu Huraira: The people of the Book used to read the Torah in Hebrew and then explain it in Arabic to the Muslims. Rasoolullah صلى الله عليه وآله وسلم said (to the Muslims). "Do not believe the people of the Book, nor disbelieve them, but say, 'We believe in Allah and whatever is revealed to us, and whatever is revealed to you.'"

And likewise it is narrated by Ibn Abi Aa'sim graded Hasan by Sheikh Albany (رحمه الله) from Jabir رضى الله عنه "Umar رضى الله عنه brought some pages from Torah to Rasoolullah صلى الله عليه وآله وسلم. On this, Rasoolullah صلى الله عليه وآله وسلم got very angry and said: "Are you confused (about Islam) or astonished (by their books)? By Allah, were Musa صلى الله عليه وآله وسلم to be alive, he would have no choice but to follow me!" Then Umar رضى الله عنه abandoned reading from the books of AhlulKitab. (Umar رضى الله عنه could say like Dr.Zakir says that we couldn't read it for guidance but for establishing proofs against ahlulkitab we can, however he didn't do this, whereas we are ordered to obey the way of Sahaba especially the Khulafa Rashideen.) [\[8\]](#) Also Imam

Dhahbi (رحمه الله) has good speech on this in "Seyar A'lam-un-Nubla" in the biography of Abdullah bin Amr bin Al Aas رضى الله عنه and Ka'b Ahbaar that

"It is impermissible to read anything from these books".

Yet there's a book of Imam Sakhawi (رحمه الله) on this very topic that called "Al-Asl ul Aseel fe Tehreem-in-Naql min At-Touraati wal Injeel" means (The strong foundation regarding the prohibition of narrating from Torah and Injeel). As for what is mentioned in the Hadith of Abu Hurairah رضى الله عنه in Sahih Bukhari "narrate from Bani Isreal, there is no harm in it..." then it is abrogated by the evidences (as you all have heard) we mentioned earlier. Another point (regarding the evidence they give for narrating from Bani Isreal) is that he صلى الله عليه وآله وسلم didn't say that engage in them day and night (then how about to be a student of these books like Dr Zakir always admits this). Rather he صلى الله عليه وآله وسلم got so angry on Umar رضى الله عنه who was the second most beloved to Rasoolullah صلى الله عليه وآله وسلم, and said "Are you confused (about Islam) or astonished (by their books)? O Umar رضى الله عنه!, hence he refuted him with a very strict refutation on bringing that scripture. Consequently, "narrate from Bani Isreal" means that you may narrate only what has been confirmed by Quran and Sunnah, like in Sahih Bukari and Muslim from Ibn Umar رضى الله عنه that three peoples from Bani Isreal stayed overnight in a cave and so and so happened to them. This is narrating from Bani Isreal, isn't it? So, the correct meaning of narrating from Bani Isreal means narrate only what is confirmed by or mentioned in Quran and Sunnah. It doesn't mean that you open Torah or Injeel and start reading from it. (Another thing is that) Alright! If you narrate from it what will you say? Will you say Allah سبحانه وتعالى said so and so in Injeel? Then if he (Dr.Zakir) really says that Allah سبحانه وتعالى said in Injeel then verily he invented a lie against Allah سبحانه وتعالى, because (you know) Allah سبحانه وتعالى says what? That: "Then woe to those who write the book with their own hands and then say, "This is from Allâh," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn (thereby)." (Al-Baqrah: 79) Otherwise if he doesn't say that Allah سبحانه وتعالى said in Torah instead he merely says that it is mentioned in Torah and Injeel then again there is no Hujjah (proof, evidence) in it, because there is no Hujjah except the Words/Speech of Rab-il-Aalameen. So if he believes that it is not the words of Rab-il-Aalameen, then there's no Hujjah in it.

Q: Sheikh but they say that we do this only in order to establish Hujjah on them like Christians?

Sheikh's reply:

If they explain the evidences from Quran and Sunnah and establish Hujjah on them through Quran and Sunnah, then in the end if one argues with some of what is in there books, saying that look it is in your books also. (Even in using this method there is a difference of opinion among scholars.) So still it is not a Hujjah rather it is only said that this is something (...words unclear to me...I think sheikh said: it might have some benefits. Wallahu Alam) as for him bringin their books as a reliable or authentic Hujjah then in this case it is prohibited (like concept of so and so according to Quran and Bible, Muhammad صلى الله عليه وآله وسلم in so and so scriptures...[\[9\]](#)) because (you know) some of the things altered in their books are totally against what we have in Islam. It is Haram to prove things from Quran and their books together. It is upon us to explain things from Quran and Sunnah and establish Hujjah through them because Allah سبحانه وتعالى says: "But warn/remind by the Qur'ân him who fears My Threat." (Qaaf: 45)

Not warn/remind/preach by the Torah or Injeel or (I don't know the name of) the books of Hindus, Buddhist, Sikhs. In conclusion, if he explains everything by Quran and Sunnah establishing Hujjah on them by this which is legislated, then in the end (if he wishes) can quote some references from their books then it is (allowed by some scholars) as we mentioned earlier. As for bringing/presenting their books as Hujjah and arguing with them by these then it is prohibited.

Q: Sheikh as we mentioned earlier that he tries to prove similarities among the different religions like Islam and Hinduism and so on, claiming that all the religions call towards the worship of one and only God. So in this way he tries to find things similar in Islam and other religions?

Sheikh's reply:

You people know Hindus more than us (so tell me) will they accept Islam by this?

Questioner: Sheikh he proves it from their books...

Sheikh's reply:

But I say that will they accept Islam by this or will they start worshipping one God even if it is proved from their books? As for the Christians it is known that their religion has been altered. As for the Deen which hasn't been altered then it is reality (for that Deen) that all the prophets called towards the worship of one and only God (Allah).

"And remember (Hûd) the brother of 'Īd, when he warned his people in Al-Ahqâf.

And surely, there have passed away warners before him and after him (saying):

"Worship none but Allâh..." (Al-Ahqâf: 21)

"And verily, We have sent among every Ummah a Messenger (proclaiming):

"Worship Allâh (Alone), and avoid (or keep away from) Tâghût." (An-Nahl: 36)

So the Dawah of all the prophets no doubt was the same Dawah of Tawheed but as far as other religions are concerned then it isn't necessary that they call towards the worship of one God. Because there are people who call towards Shirk i.e. worship of other than Allah like the Deen of Mushrikeen before Islam they never called towards the worship of one God rather Allah said about them that:

"Has he made the âlihah (gods) (all) into One Ilâh (God – Allâh). Verily, this is a curious thing!" (Suad: 5)

It shows that it is not necessary that all the religions call towards the ibadah of one ilah.

Let assume if any religion calls towards the ibadah of one ilah still the Islam is sufficient for us.

Q: He has an institution/organization where he trains people so they learn his manhaj (methodology) to give Dawah to non-Muslims etc and they learn how to debate with kuffars?

Sheikh's reply:

His institute is just like the institution of Zindani here in Yemen for interfaith dialogues. They have seminars or conferences in Sudan called "Wahdatal Adyaan" (oneness of religions) i.e. similarity/oneness of Judaism, Christianity and Islam and their claim is that we are trying to find things similar among these religions in order that we could be one and we all are brothers (universal brotherhood), they named it as "Deen Samawiyyah" (divine religion). So there are some people striving in this way and on the top of them is Turabi who has been declared as kafir by scholars due to some of his disbelieving

viewpoints and this is not the place to discuss them. As for Zindani then he refuted this concept of "Deen Samawiyyah" just because of fearing from the Ulamas of Yemen that they may refute him, he twisted the term by "interfaith dialogue" or "Tawheed of Adyaan" and the permanent committee of scholars of Saudi Arabia has passed a verdict on it that **"whoever calls to the Wahdatal Adyaan than he is Zandeeq (an apostate)"** and there's no doubt in it I say. So this institution and the likes call it "interfaith dialogue" which is in fact "Wahdatal Adyaan". We even Fear that its appearance is Islam while undercover it deviating people from Islam.

Q: Sheikh but he explains the falsehood of those religions as well?

Sheikh's reply:

Even if he explains their falsehood still he is in error because it is upon him to call towards Islam in the same manner as Rasoolullah صلى الله عليه وآله وسلم called people towards Islam i.e. with Quran and Hadiths adopting the way of Salaf and Ulamas from which he have explained a very few examples earlier.

[1] This is one of its meanings, there's a difference of opinions among ulamas in deciding the pronoun referring back to image i.e. is it Allah or Adam? I have done some research work on it and I'll post a separate mail on its tehqeeq inshaAllah.

[2] See also Aqeedah Tahawiyyah

[3] ...read Your scriptures and understand the concept of god almighty correctly..

[4] according to the meaning of, 'Hudna', given by Ibn `Abbas, Sa`id bin Jubayr, Mujahid, Abu Al-`Aliyah, Ad-Dahhak, Ibrahim At-Taymi, As-Suddi, Qatadah and several others.

[5] (Bukhari, book73 good manners and form, vol 8, hadith 073) and others.

[6] Reported by Al-Bukhaaree in Al-Adab-ul-Mufrad (977), Abu Dawood (5229), At-Tirmidhee (2/125), At-Tahaawee in Mushkil-ul-Athaar (2/40) and the wording is from him, Ahmad (4/93 & 100), Ad-Dawlaabee in Al-Kunaa (1/95) Al-Mukhlis in Al-Fawaa'id Al-Muntaqa (sec. 196/2), 'Abd bin Humaid in Al-Muntakhib min Al-Musnad (sec. 51/2), Al-Baghawee in Hadeeth 'Alee bin Al-Ja'd (7/69/2) and Abu Nu'aim in Akhbaar Asbahaan (1/219).

[7] Translator's addition

[8] Translator's addition

[9] Translator's addition

Zakir Naik is JAAHIL

Sheikh Abu Amr Al-Hajori (hafizaullah)

Sheikh's reply:

O brothers! He is a Jahil as we have already proved, Jahil from the Deen of Allah. There is a nice speech of Sheikh-ul-Islam (rahmatullah alahi) on this i.e. concerning the legislation of ascription to Salafiyyah [10] and there is a hadith narrated by Bukhari and

Muslim that Rasoolullah صلى الله عليه وآله وسلم said to Fatima رضى الله عنها **"Indeed what a good Salaf I am for you"** [\[11\]](#).

Likewise Imam Muhammad ibn Sireen رحمه الله said in the introduction of Sahih Muslim with a sahih sanad that: **"They (the Sahaabah) did not used to ask concerning the isnaad (chain of narration), but when the fitnah /bidah occurred, they (the Sahaabah) began saying: 'Name your men for us.' So the People of the Sunnah (Ahl us Sunnah) would be looked to and so their hadeeth would be accepted. And the People of Innovation would be looked to and so their hadeeth would not be accepted."**

Therefore they were famous for being AhlusSunnah and it was said that so and so Alim is Sunni or Salafi so this speech of him (Dr.Zakir) is wrong. These titles were well-known among the Salaf Sunni, Salafi, Muhaddith or from Ahlulhadith and it is not the condition that hadith must be sahih (means ahlulhadith don't need to call themselves ahl-e-sahih-hadees) because when we said ahlehadith obviously the sahih hadith is intended. As we don't mention hadith except which is sahih and incase if it is Daeef it is obligatory upon us to mention its weakness. Like we say narrated by ibn Umar رضى الله عنه so and so means that it is sahih because had it would be daeef, we should have mentioned it. The word "hadith" in its absolute meaning implemented on hadith sahih, the hadith of Rasoolullah صلى الله عليه وآله وسلم because (as we know) any kalam is called hadith but when it is intended according to its absolute meaning it means hadith of Rasoolullah صلى الله عليه وآله وسلم.

And no doubt it is a fabrication and falsehood that he said against AhlusSunnah that they are of different types so we say to you O Zakir Naik as for Suroor Zain-ul-Aabideen [\[12\]](#) who resides in UK the land of kufr doesn't count amongst ahlusSunnah or Salafis rather they (surorees) are different than them (salafis). Salafiyyah was in existence even from the age of Rasoolullah صلى الله عليه وآله وسلم the way of Rasoolullah صلى الله عليه وآله وسلم and the way of Sahaba رضى الله عنهم they are neither the followers of Muhammad Suroor nor the followers of Syyed Qutb, in fact Qutubees are with Surooris.

As for Sheikh Rabee bin Hadi Al-Madkhali (hafizaullah) [\[13\]](#) he doesn't have any specific madhab or the followers of his particular madhab rather he always speaks as you all know according to Quran and Sunnah.

The Jamat or Firqa najiyah from the age of Rasoolullah صلى الله عليه وآله وسلم till now is one jamat no any partisanship or sectarianism among them and whosoever went against them they refuted them, warned against them and throw them out. Read the history where you'll find that the jamat ahlussunnah is a single jamah in past and present. Whoever went against ahlussunnah even if he were amongst them they refuted him and warned people against him. Yes in ahlulbidah you'll find different groups like Mutazilah 20 groups, Rafidah (shias) 30 groups, Khawarij 25 groups and in Sufiyyah almost countless groups. As for real ahlusunnah who always stick to the usool of ahlussunnah then they are single jamat.

Yes there are some who called themselves sunni aur salafis or ahlehadees etc but they are not following the manhaj of ahlussunnah, regarding them we say that the merely names are not to rely upon rather the action is the thing which counts. See in your countries the Brailwees and Deobandeas call themselves as sunnis. Likewise some jamats hizbiyyah in

ahlehaadees named themselves as salafis so it is proved that the naming oneself is not sufficient. If a glass is full of wine but we named it as orange juice will the wine be changed into juice? No it'll not, it'll remain the wine. Likewise if someone calls this water as wine then tell me is it allowed for you to drink it; yes sure you can drink it because it is water merely naming something different than what it really is doesn't change its reality. The same example for those jamats who call themselves as salafis while they go against the manhaj of salaf doesn't necessitate that they are salafis.

As-Salafiyyah is Atiqad (creed), Qowl (speech) and Amal (action). So whoever adheres to Quran and Sunnah Atiqadan (by one's creeds), Qowlan (one's speech) and Amalan (one's actions) then one is Salafi and this is only one jamat. And whoever claims the Sunnah while going against it then one is not on Sunnah and Sunnah is free from such one.

Tariq Ali (Karachi)

*Some references have been taken from the article of brother Abdul Azeem posted at salafitalk.net

[1] Or terrorist as spread by western media...

[2] i.e. Apne app ko pak qaar dayna which is prohibited in Islam, Allah said: "So, ascribe not purity to yourselves. He knows best him who fears Allâh and keeps his duty to Him" (An-Najm: 32)

[3] reference to what the sheikh said about him in his reply.

[4] Taken from the post of brother Abdul Azeem (India) with some amendments necessary to make it more understandable.

[5] One may check their website for confirmation www.ahya.org

[6] or even osama bin ladin

[7] a short audio clip has been attached to this mail.

[8] The authenticity of this claim is needed.

[9] So did he speak against Shrik and grave worshipping there?

[10] It was mentioned earlier in the article.

[11] Sahih Bukhari Volume 004, Book 056, Hadith Number 819.

[12] Surooriyyah is an ascription to him.

[13] Response to Zakir's claim the madkhali salafis.

IS ZOROASTER A PROPHET?

SHEIKH YAHYA AL HAJORI'S REPLY

Q2: Zakir Naik calls Zoroastrianism a prophetic religion and calls the founder of Majoosi religion as 'prophet'.

Reference:

"Zoroastrianism is a non semetic , Aryan, non vedic religion, which is not associated with Hinduism and it's a Prophetic religion, Zoroastrianism is also called as Parsism and it was founded by Prophet Zoroaster"(Concept of God in Major Religions- from the CD-"Presenting Islaam and Clarifying Misconceptions –Lecture series by

Dr.Zaakir Naik, Developed by AHYA Multi-Media- 12 Enlightening Sessions)

Ans: This claim is batil (falsehood) because Zoroastrianism is from among the heretical religions, as for proving it as a Prophetic religion and ascribing it to a Prophet from amongst the Prophets doesn't necessitate that it must be correct. Let's assume if some people ascribing it to any Prophet as per their sayings, however Rasoolullah صلى الله عليه وسلم whatever brought with Him is Nasikh (abrogator) for whatever had been brought by all the Prophets regardless the names of those Prophets were known or not. Allah سبحانه وتعالى said:

"And, indeed We have sent Messengers before you (O Muhammad [sal-Allâhu 'alayhi wa sallam]), of some of them We have related to you their story. And of some We have not related to you their story" (Al-Ghafir: 78)

And the following saying of Allah سبحانه وتعالى is sufficient for this man and his likes.

"And We have sent down to you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) the Book (this Qur'ân) in truth, confirming the Scripture (Books) that came before it and Muhaiminan* (trustworthy in highness and a witness) over it (old Scriptures). So judge among them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way." (Al-Maidah: 48)

*(Muhaiminan: that which testifies the truth that is therein and falsifies the falsehood that is added therein.)

And this saying of Allah سبحانه وتعالى :

"And so judge (you O Muhammad [sal-Allâhu 'alayhi wa sallam]) among them by what Allâh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) far away from some of that which Allâh has sent down to you. And if they turn away, then know that Allâh's Will is to punish them for some sins of theirs. And truly, most of men are Fâsiqûn (rebellious and disobedient to Allâh). Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith." (Al-Maidah: 49-50)

And also suffices him the saying of Allah سبحانه وتعالى in His Glorious Book that:

"Then We have put you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of Islâmic Monotheism)]. So follow you that (Islâmic Monotheism and its laws), and follow not the desires of those who know not. Verily, they can avail you nothing against Allâh (if He wants to punish you). Verily, the Zâlimûn (polytheists, wrong doers) are Auliya' (protectors, helpers) of one another, but Allâh is the Walî (Helper, Protector) of the Muttaqûn." (Al-Jathiyah:18-19)

SHEIKH ABDUL KAREEM AL HAJORI'S REPLY

Q2: Zakir Naik calls Zoroastrianism a prophetic religion and calls the founder of Majoosi religion as 'prophet'.

Reference:

"Zoroastrianism is a non semetic , Aryan, non vedic religion, which is not associated with Hinduism and it's a Prophetic religion, Zoroastrianism is also called as Parsism and it was founded by Prophet Zoroaster"(Concept of God in Major Religions- from the CD-"Presenting Islaam and Clarifying Misconceptions –Lecture series by Dr.Zaakir Naik, Developed by AHYA Multi-Media- 12 Enlightening Sessions)

Ans: He is a Prophet? And the Prophet called towards the worship of fire?? How can it be possible? What kind of speech is this? Moreover this speech of him went against what he claimed before i.e. all the religions call people towards the worship of one God [1], therefore this speech is wrong. Rather if he believes that any Prophet from amongst the Prophets called towards the worship of other than Allah سبحانه وتعالى , he will disbelieve/apostate by this speech as it is a speech of Kufr. And his condition is according to this Arabic verse.

فدع عنك كتابك لست منها
ولو سودت وجهك بالمداد

So refrain yourself from writing books as you are not capable of it
Even if you blacked your face by ink

So our advice for Dr.Zakir Naik is that he should seek knowledge i.e. he should learn Quran and Sunnah first and then start giving Dawah.

Translation by Tariq Ali (Karachi)

Similarity between zakir naik & rafidees in their dawah

بسم الله الرحمن الرحيم
السلام عليكم ورحمة الله وبركاته

The affirmative attributes of Allah (jalla wa 'ala) in Qur'an:

In Qur'an-e-Kareem you will find the attributes of Allah ta'la are described in detail when they are mentioned in affirmative manner whereas you will find them described concisely when they are mentioned in negative manner. But the way of AhlulKalaam is totally opposite to it i.e. they explain the negative attributes in detail while the affirmative ones in a concise manner. E.g. they describe the attributes of Allah (subhanahu wa ta'la) as under:

The description of Allah's attributes by Mutakallameen (Rhetoric Philosophers):

Allah is body less, stature less, face less, flesh less, blood less, person less, atom less, width less, color less, smell less, uneatable, untouchable, temperature less, not cold, not wet, not dry, not tall, not broad, not deep, not joint, not separate, not still, not moving, part less, limb and organ less, direction less, He is not left, right, forward, backward, up or down, He is not surrounded by any place nor any period or time could be applied on Him... He is not restricted to any place nor could He be measured... all these negative attributes mentioned by AbulHasan Ash'ari who narrated them from Mu'atazilah. If you ponder upon the above mentioned detail, you will find that a part of what they said is correct while the rest is incorrect.

Then merely mentioning negative attributes do not necessitate the praise rather it is insult, e.g. if you say to any king that you are not a sweeper, nor barber, nor tailor etc, even though the negative attributes you are mentioning is true but the king instead of being happy with this he will become angry with you. The correct instance of praise is to mention the negative attributes in concise manner like you are incomparable to anyone in your greatness and you are supreme, dignified and noble. Thus it is proved that mentioning the negative attributes in concise manner is according to morality and it is the way of AhlusSunnah to call Allah by the names affirmed by Shariah while the Mu'attalah turns aside therefrom. They don't give any importance to know the meaning of what has been mentioned about Allah's attributes in Shariah, to them their innovative meanings are more reliable than Shariah, and therefore they believe in it only and have trust in it.

To AhlusSunnah the truth is what Allah and His messenger said. They believe in it only and have trust in it, but the Mu'attalah and other deviant groups rely on their Aqal or what they explain in negative manner and make it judge over Quran and Sunnah while the principle is to make Quran and Sunnah judge over it. The most of what they explain about the attributes are negatives, the affirmatives are very few e.g. Al-Hayyuu (the Ever Living), Al-Alim (the All-Knower), Al-Qadir (Almighty). Another thing is that the source of their innovative negative attributes is not Quran and Sunnah.

Allah (subhanahu wa ta'la) said:

"...There is nothing like Him, and He is the All-Hearer, the All-Seer." (Ash-Shoora: 11)

And Rasoolullah (salallaho alahi wasallam) used to say in grief and sorrow.

"O my 'ilāh I am your bondservant, son of your bondsman, and son of your bondswoman. My forelock is in Your Hands; Your judgment is continuously being carried out upon me; Your sentence upon me is just. I ask You with every name that is Yours, with which You have named Yourself, brought down in Your book, taught to one of Your creation, or have preferred for Yourself in the hidden knowledge, with You: that You make the Qur'ān the spring of my heart, and the light of my chest..." (Silsila Saheeha: 197) [\[1\]](#)

Dr. Zakir Naik says God is Natural & says he can list a 1000 things which Allah cannot do.

Reference:

"I would like to know which person out here who believes in a God says God is not supernatural,... everyone...everyone who believes in God they believe that God is supernatural...supernatural means.... There is nature and then there is God, infact according to the Quraan God is not supernatural..God is not supernatural.. according to the concept

of Allah subhanwatala in the Quraan God created nature... it will never be that nature said this and God is saying the opposite ...got created the nature..God created the fitrah the innate nature in the human being ...one of the attribute of Allah subhanwatala given in quraan is Faatir which is the name of 36th surah of the quraan ..Faatir has been derived from the word fitrah meaning innate nature, Faatir means the Creator , the Originator of creation...the Creator of the primordial matter to which more creation is added by God almighty therefore when we break our fast in ramadhan we say iftaar... iftaar means break... same way the word Faatir means Creator... it means....Shaper, Former as well as Splitter...Quraan tells the people that don't you see the ..signs of Allah subahnwatala and don't you ponder on them ...look at the sun look at the moon they are following the laws of nature...they will never change the course ...they are all naturalsame way Allah subhanwatala is too natural, its mention in Quraan in surah ahzaab in chapter no. 33 verse no.62 it says walam tajid ...wa lam tajid that the nature...wala tajid bi sunnatillah tabdeela ..that you will never find a change in the nature of Allah subhanwatala.... in surah ahzab chapter no. 33 verse no.62 ..a similar message is repeated in the Quraansaying that established the handiwork of Allah subhantala never will you find a change in the work of Allah subhanwatala this is a standard religion but most of them will not understand mentioned in surah room chapter no.30 verse no.30... today science tells us ..the quantum and modern science they tell us ..that without an observer u don't have anything ...the universe without the observer is uselessthe scientist pose the question who was the first observer ...another attribute of Allah subhanwatala is ash Shaheed ..the Witness.. Quraan says Allah was the person who first witnessed.. so God is not supernatural God is natural....

Regarding the second part of the question...that God can do everything? ...Normally I pose this question to most of the people who believe in God just so that they have better understanding of Allah subhanwatala ...I ask them the question.. that can God create anything and everything ...most of them will say Yes,... can God destroy anything and everything...all will say Yes ...my third question is **..can God create a thing which he cannot destroy... and they are trapped...if they say yes .. that God can create a thing which he cannot destroy they are going against the second statement that God can destroy everything ..if they say no God cannot create a thing which he cannot destroy that means they are going against first statement that God can create everything... again they are not using logic... they are trapped ...same way God cannot create a tall short man [\[2\]](#) ..yes he can make a tall man short but no longer he remains tall....he can make a tall man short.....no longer remains tall..he make a short man tall ..no longer that man remains short....but you cant have a tall short man ..you cannot(word unclear)...who is ..neither tall neither short ..but God can't make a man who is tall and short at the same time similarly God almighty**

..Allah subhantala cannot make a fat thin man ...there are a thousand things I can list which God almighty can't doGod cannot tell a lie... the moment he tells a lie.. he ceases to be God ...God cannot be unjust...the moment he is unjust he ceases to be God...God cannot be cruel ..God cannot forgetyou can list a thousand things ..God almighty cannot throw me out of his domain....the full world the full universe belong to him...he can kill me, he can obliterate me, he can make me vanish ..but he cannot throw me out of his domain ...to him belongs everything ..where will he throw me...he can kill me ,...the can obliterate me..he can make me vanish...but he cant throw me out of his domain [3]...nowhere does the quraan say God can do everything ..infact quraan says...innaAllaha ala kulli shai in Qadeer... that verily Allah has Power over all things..quraan doesn't say God can do everything...quraan says God has power over all things...several places....surah baqrah chapter no.2 verse no.106 surah baqrah chap 2 verse 108.. surah imran ...aali imran chapter no. 3 verse 29 in surah nahl chapter no.16 verse no. 77 in surah faatir chapter 35 verse no.1 ...several places the quraan says the quraan says innaAllaha ala kulli shaiin Qadeer..verily Allah has power over all things...and there is a world of a difference between Allah can do everything and Allah has power over everything infact Quraan says in Surah Buruj chapter no.85 verse no. 15, and 16 it says that Allah is the doer of all He intends....see whatever He intends He can do...but God only does Godly things ..he does not do unGodly things..... (Is Quraan Word of God, from the CD-"Presenting Islaam and Clarifying Misconceptions –Lecture series by Dr.Zaakir Naik, Developed by AHYA Multi-Media- 12 Enlightening Sessions)

Explaining Allah (subhanahu wa ta'la) like this is against the principle we have mentioned in the beginning. It's disrespecting Allah and restricting the power of Allah ta'la by the Aqal of human beings.

"No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths. They utter nothing but a lie." (Al-Kahf: 5)

All this is being done in the name of Dawah to Non-Muslims and drawing them near to Islam. No doubt their intention might be good but we have two conditions to be fulfilled for any action to be valid in Islam

- 1- Ikhlaas (sincerity for Allah)
- 2- Muwafiqat-us-Sunnah (must be according to Sunnah of the prophet-sallahoalahi wasallam).

And the above mentioned speech of Dr.Zakir shows that he doesn't have any knowledge of the Sunnah of the prophet and the Sunnah of his companions as well as what is the rules and principles of Aqeedah to AhlusSunnah. This careless speech about Allah without knowledge is Haram to the extent that Allah mentioned it above Shirk in the following verse:

"Say (O Muhammad [sal-Allâhu 'alayhi wa sallam]): "(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which

He has given no authority, and saying things about Allâh of which you have no knowledge." (Al-A'araaf: 33)

Allah starts the verse with the least of sin then gradually explains the more severer, starts it with Fawahish then oppression then Shirk then finally **"saying things about Allâh of which you have no knowledge"** this explanation is narrated by some Salaf.

Sheikh Yahya Al-Hajori:

As for his (Dr.Zakir) giving evidences from their book that: **"God is imageless and formless.....God has got no body ...he has got no form..." [4]**

Then this detail in negation (He has no body, He has no...) is not allowed. The first ever person who said that (He has no body) was Hishaam bin Hakam arRafdi (Shia) **which shows that they adopt the methodology of Rafidah (Shias) in their Dawah and speeches** like it is explained by Sheikh-ul-Islam Imam ibn Taymiyyah رحمه الله عليه. Furthermore, the Shariah came with the detailed affirmation (of Allah's attributes) whereas the negation of them is in concise manner. As for the saying of Allah سبحانه و تعالى:

"Say (O Muhammad [sal-Allâhu 'alayhi wa sallam]): "He is Allâh, (the) One. Allâh-us-Samad [Allâh – the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. He begets not, nor was He begotten. And there is none coequal or comparable to Him." (Surah Ikhlâas)

Then this negation is to answer the Mushrikeen on their claims or objections however the *asl* (Basic principle) is **"There is nothing like Him, and He is the All-Hearer, the All-Seer." (Ash-Shoora: 11), "but they will never encompass anything of His Knowledge." (Taha: 110).**

Tariq Ali
(Karachi)
24 July, 2007

[1] Sharh Aqeedah Tahawiyyah, under the quote of Imam Tahawi (rahimaullah) "Nothing can escape from Him"

[2] Say by your Emaan O Muslim is Allah unable to make a tall-short man, although it is impossible to our limited Aqal but is it impossible for Allah as well???

[3] He took these wording from his teacher Ahmed Deedat, the very same wordings he (Ahmed Deedat) used in his speech once when he was here in Karachi.

[4] Muhammed in the various world religious scriptures.

Conditions for Emaan

Q: He (Dr.Zakir Naik) claims that belief in God not required any condition while rejection or kufr in Allah required conditions?

Sheikh Abu Amr's reply:

This speech is not correct. Yes, there are certain conditions which must be accompanied with Iman in Allah. Some of them are saying "La ilaha ila Allah" with Sidq (truthfulness) like if he confess kalima but he is lying. Will it benefit him? No, the merely utterance of kalima never benefited the hypocrites. They confessed "la ila illa Allah" and "Muhammad-ur-Rasoolullah", they prayed, gave charity and even sometimes participated in jihad also but Allah said

"Verily, the hypocrites will be in the lowest depth (grade) of the Fire..." (An-Nisa: 145)

They will be in the lowest depth of the fire even lower than that of kuffar. So their Iman didn't benefit them, there must be conditions for Iman until it can be called perfect Iman. Like Tasdeeq (confirmation), Iqrar (affirmation), Rida (consent), Sidq (truthfulness),... (words unclear)... Inqiyaad (submission) and other conditions.

The statement La ilaha ill Allah has seven conditions, and they are: 'Ilm (Knowledge), Yaqeen (Certainty), 'Ikhlaas (Sincerity), Sidq (Truthfulness), Mahabbah (Love), Inqiyaad (Submission), and Qubool (Acceptance) [1]

So as the story of munafiq who criticized on Rasoolullah (صلى الله عليه وسلم) on the occasion of the distribution of maal-e-fae, he said "O Muhammad! Do justice" on which Rasoolullah صلى الله عليه وسلم replied "who will do justice if I don't!"...it was asked from Rasoolullah صلى الله عليه وسلم to grant permission to kill this Munafiq. Rasoolullah صلى الله عليه وسلم refrained them saying that maybe he prays and said "how many a Musalleen (who prays) whose Iman not yet entered their hearts.

"The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islâm),' for Faith has not yet entered your hearts. But if you obey Allâh and His Messenger [sal-Allâhu 'alayhi wa sallam], He will not decrease anything in reward for your deeds. Verily, Allâh is Oft-Forgiving, Most Merciful." (Al-Hujuraat: 14) [2]

So the Iman can never benefit only by mere utterance but with firm Aetiqad (faith) (honesty, sincerity etc).

And so the Sheikh ul Islam Ibn Taymiyyah (rahimaullah) said in his book "Sarim ul Maslool" that linguistically Iman means Tasdeeq wal Iqrar. And in the *Istalah* (the terminology of Islam) it is utterance by the tongue; believe in the hearth and actions with the limbs. Except if someone is Murjiyyah or Jahmiyyah because the Jahmiyyah says indeed the Iman is only Ma'rifah (knowledge or awareness), so this is the definition of Iman to Jahmiyyah as for Muslims there must be conditions for Iman to be fulfilled.

Translation by Tariq Ali
Karachi.

[1] There is a very good book of Sheikh Ubaid Al-Jabri (hafizaullah) on this particular subject i.e. conditions of shahadah, in which he explained all these seven condition with detail. This is a very basic book recommended for every Muslim or Non-Muslim alike. (Translator's note)

[2] Translator's addition.

ARE SIKHS MUWAHHIDOON?

REPLY BY SHEIKH YAHYA AL HAJORI (hafizaullah)

Q3: Zakir Naik says Sikhism (an off-shoot of Hinduism) strictly believes in monotheism.

(Concept of God in Major religions- from the CD-"Presenting Islaam and Clarifying Misconceptions –Lecture series by Dr.Zaakir Naik, Developed by AHYA Multi-Media- 12 Enlightening Sessions)

Ans: This speech of him necessitates one out of two things or both of them:

The Sikhs their religion is apparent that they worship almost everything. So the private parts of men and women, as well as trees and cows are the greatest Gods of them and likewise they have so many beliefs of Kufr that no two sound persons will disagree in the Kufr of Sikhs and that they are Mushrikoon and idolaters. Allah سبحانه وتعالى says in His Glorious Book that:

"And whosoever disbelieves in Faith [i.e. in the Oneness of Allâh and in all the other Articles of Faith, i.e. His (Allâh's) Angels, His Holy Books, His Messengers, the Day of Resurrection and Al-Qadar (Divine Preordainments)], then fruitless is his work; and in the Hereafter he will be among the losers." (Al-Maidah: 5)

And He s.w.t. says:

"Verily, those who disbelieve (in the religion of Islâm, the Qur'ân and Prophet Muhammad [sal-Allâhu 'alayhi wa sallam]) from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn, will abide in the fire of Hell. They are the worst of creatures."

So how then Tawheed is affirmed for them while they are in this idolatry?

So he might be Ittahi [\[1\]](#) that whosoever worships any stone, tree, cow, idol or genitals of men and women in reality they worship Allah as the believers of this Aqeedah of Kufr claim and from amongst them is Husain bin Mansoor Al-Hallaj, he said regarding himself:

I am Allah no doubt

The Exalting of yours (to your Lord) is (in fact) my Extolment

So your (believing in the) Oneness (of Allah) is (in fact believing in) my Oneness

And the disobedience of yours (to your Lord) is (in fact) my disobedience

And it is said about Abi Yazeed Al-Bustami famous as "Taifoor" that he used to say:

My exalt, my exalt, how great is my exalt!

The Jannah (paradise) is my childhood's toy

Imam Dhahabi r.a. narrated in his (Bustami's) biography from "Al-Mezaan" that:

"Indeed some of them affirmed this speech related to him"

And there are other examples of this kind of speech in their Aqaid proving that every existence is Allah s.w.t.

So this speech of Zakir could be because of the Aqeedah of Hulool, if not, then how he affirms for those Sikhs (the worshippers of cows, genitals, trees and all that they worship other than Allah سبحانه وتعالى) that they are Muwahhidoon (Monotheists)!!?

Or the other possibility is that his speech is little bit influenced by from the speech of the Jahmiyyah when they say that: "Eman is only knowledge" whosoever knows Allah سبحانه وتعالى then one is Muwahhid. It is narrated from Ibn Abil Izz r.a. in his book "Sharh Aqeedah At-Tahawiyyah": "Indeed this speech necessitates that Pharaoh was amongst Muwahhideen since he denied but his heart was convinced. Allah said that:

"And they denied them (those Ayât) wrongfully and arrogantly, though their own selves were convinced thereof [i.e. those (Ayât) are from Allâh, and Mûsâ (Moses) is the Messenger of Allâh in truth, but they disliked to obey Mûsâ (Moses), and hated to believe in his Message of Monotheism]..." (An-Naml: 14)

And this speech necessitates that indeed the Prophets were unjustly fighting against Mushrikeen and idolaters but this is incorrect. Because they were the worshippers of stones, trees and other false deities, so if the matter was like that (as Jahmiyyah claimed) then they were considered to be worshipper of Allah s.w.t. as they knew this. So the essentials of this speech are falsehoods. In the consequence is that this man is enclosed everything in his quiver from falsehoods, there's no any statement from amongst those statements except inside it from deviances and falsifications which Allah s.w.t. knows better. But this is an indication to what else than this.

Q4: Zakir Naik says Sikhism (an off-shoot of Hinduism) strictly believes in monotheism.

5. "Sikhism strictly believes in monotheism.. and almighty god in the unmanifest form is called ek omkar and in manifest form is called Omkar and guru grant sahib he gave various attributes to this Almighty God" (Concept of God in Major religions- from the CD-"Presenting Islaam and Clarifying Misconceptions –Lecture series by Dr.Zaakir Naik, Developed by AHYA Multi-Media- 12 Enlightening Sessions)

Ans: The manifest meaning of this speech is that this man affirmed other Gods with Allah s.w.t. whereas Allah the Almighty says:

"Had there been therein (in the heavens and the earth) âlihah (gods) besides Allâh, then verily, both would have been ruined. Glorified is Allâh, the Lord of the Throne, (High is He) above all that (evil) they associate with Him! " (Al-Anbiya: 22)

This is what our Lord Allah the Exalted says:

"What! Can there be a doubt about Allâh, the Creator of the heavens and the earth? He calls you (to Monotheism and to be obedient to Allâh) that He may forgive you of your sins and give you respite for a term appointed" (Al-Ibraheem: 10)

So the affirmation of deities with Allah s.w.t. is a major Shirk and if he is pleased with it that they are their Gods therefore they may worship them, and called them Muwahhiddon because of this. Then Allah s.w.t. said that:

"That is because Allâh, He is the Truth, and that which they invoke besides Him is Al-Bâtil (falsehood, Satan and all other false deities); and that Allâh, He is the Most High, the Most Great." (Surah Luqman: 38)

And He s.w.t. said:

"And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone)." (Surah Dhariyaat: 56)

And He s.w.t. said:

"Worship Allâh and join none with Him (in worship)..." (Surah Nisa: 36)

Translated by Tariq Ali (Karachi)

[\[1\]](#) (Sufis who believe in incarnation, the union of God and man)

Aqlaniyah- Similarities between Zakir Naik & Mutazilah/Ahlul Mantiq wal Kalaam.

[This is a series of references showing that how Dr.Zakir Naik goes against the Quran and Sunnah following the most deviant methodology of AhlulKalaam the philosophers, who prefer their intellect over the revelation from Allah سبحانه وتعالى as a result not only they go against Quran and Sunnah but also against their own statements, why? Because the source of their entire views and beliefs comes from a limited and fallible source "the Aqal", if only it comes from the infallible source which is the Wahi (revelation) of Allah سبحانه وتعالى in the form of Quran and Sunnah, you'll never find any such contradictions in it. As Allah says:

"Do they not then consider the Qur'ân carefully? Had it been from other than Allâh, they would surely have found therein many a contradiction." (Al-Nisa: 82)

At the moment we are presenting some basic principles regarding the status of Aqal in Deen and using it in Deen as a judge over the Wahi etc..

Neo Mu'tazilah or Aqlaniyyah: (Introduction)

The Aqlaniyyah or AhlulKalaam is a sect which obeys their Aqal (intellect, logic) in the matter of Deen and they prefer the Aqal over Naqal (revelation) therefore they always reject so many authentic Hadiths and do taweel (distortion) of Quranic verses.

Know that they are not any new sect in Islam rather they are so old, they used to be known by the name of Mu'atazilah /Ahl-ul-Kalaam/ Ahl-ul-Mantiq (the follower of logicism) Philosophers/ rhetoric theologians in the early ages. Its revivalist in the near past is Jamal-ud-deen Afghani and his student who was greatly influenced by him Muhammad Abduh and this same methodology adopted by some modern-day revolutionists who do not give any weight to the way of Salaf and make their Aqal judge over the texts of Quran and Sunnah. Like Sir Sayyed Ahmed Khan, Allamah Iqbal, Dr.Hasan Turabi, Rasheed Rida, Moudodi, Hasan al-Banna, Syed Qutb, Ameen Islahi, Yusuf Qardawi, Al-Ghazali, AbdulMajeed Zindani, Dr.Zakir Naik and those who are on the Manhaj of Ikhwan-ul-Muslimeen/ Jamat Islami etc.

Note that the Asha'irah and Matrudiyyah (like Deobandees and Brailwees here) also use that Ilm-ul-Kalaam (Logic) for evidences of Tawheed especially for doing Taweels of Allah's attributes.

Aqal is Limited: (Sheikh Al-Albany –rahmarullah alahi-)

Questioner: What do you say about one who says that *Aqal* in its absolute meaning is *Mamdoh* (praiseworthy) and there is no such thing as *Aqal Mazmoom* (blameworthy), it doesn't exist. For this they bring evidence from Quran claiming that there is no any *Ayat* in Quran which says there is an *aqal mazmoom* rather the verse occurred that:

"(They are) deaf, dumb and blind. So they do not (Y'aqiloon) understand" (Al-Baqrah: 171)

Means the one who does not *Y'aqil* (understand) actually doesn't have *aqal*, however there is no such thing as *aqal mazmoom*. So they extract a result from this that for evidence and proof (we must refer back to) the Quran and Sunnah and *Aqal* (Logic). They (Quran, Sunnah and *Aqal*) are not only equal to them rather sometimes they arrange it by another arrangement i.e. first *Aqal* (Logic) then Quran and Sunnah, so what is your opinion regarding this?

Sheikh's reply: This is merely playing with words. For Quran and Sunnah every Muslim knows what its original source is, while as far as *Aqal* is concern (do you know) where is it?

Questioner: In the human's body.

Sheikh: *Aqal*, is it restricted in a single human's body?

Questioner: obviously no.

Sheikh: And what about Quran and Sunnah?

Questioner: They are *mahsoor* (restricted)

Sheikh: You said *Aqal ghair-mahsoor* (unrestricted) then how can we consult or refer back to the thing which is *ghair-mahsoor* ! That is why I told you before they play with words. This is the harms of the *hizbiyyah* (partisanship) and absence of learning of Quran and Sunnah.

(Silsilah Huda wan Noor cassette #728)

Types of Aqal: (Sheikh Al-Albany –rahmarullah alahi-)

"And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!" (Al-Mulk: 10)

This verse shows that there are two types of *Aqal*:

- 1- *Aqal Haqeeqi* (the actual *Aqal*)
- 2- *Aqal Majazi* (the figurative *Aqal*)

Aqal Haqeeqi:

This is the *Aqal* of a Muslim who believes in Allah and His Messenger.

Aqal Majazi:

This is the *Aqal* of Kuffar that is why Allah سبحانه وتعالى said in Quran regarding them as it has been mentioned before:

"And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!" (Al-Mulk: 10)

And He also said for Kuffar in general sense that:

"And surely, We have created many of the jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones." (Al-A'araaf: 179)

See, they have hearts but wherewith they understand not, thus they don't understand with their hearts the truth. If we understood this reality and this is a reality which I don't think any two can differ therein, because it is very clearly and absolutely proved by Quran and Sunnah.

Let me reveal another reality as a result to the above mentioned reality If the Aqal of kafir isn't real aqal then even the aqal of Muslims can be further divided into two types:

- 1- Aqal of an Alim
- 2- Aqal of a Jahil

It is impossible for the aqal of Jahil Muslim to be equivalent in its understanding and intelligence with the aqal of Muslim Alim, they can't be equal in comparison. This is why Allah سبحانه وتعالى said:

"And these similitudes We put forward for mankind; but none will understand them except those who have knowledge (Ulama)." (Al-Ankaboot: 43)

And by the same reason Allah سبحانه وتعالى said:

"And We sent not (as Our Messengers) before you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) any but men, whom We sent Revelation. So ask the people of the Reminder [Scholars], if you know not." (An-Nahl: 43)

"And We sent not before you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) but men to whom We revealed. So ask the people of the Reminder [Scholars] if you do not know." (Al-Anbiya: 7)

Therefore it is inappropriate for a true Muslim who truly believes in Allah that he makes his aqal judge over naqal (revelation) instead it is upon him that he completely submits his Aqal to the commands of Allah سبحانه وتعالى and His messenger صلى الله عليه وسلم. There is a point here which shows that Hizb-ut-Tahreer influenced by Mu'tazilah in their methodology regarding the definition of Emaan. Which is written in their books like the book of their leader Taqi-ud-deen Nabhani (rahimaullah) and I met him more than once and I know him entirely and the manhaj of hizb-ut-tahreer with the best possible knowledge. So I will speak with ilm inshaAllah on which their Dawah stands. The first point is that they give aqal the status which is more than its actual status, by saying this I don't refuse the importance of aqal as it has been mentioned before. But it is not for aqal to be judge over Quran and Sunnah rather its status is that it must submit to Quran and Sunnah. It is on aqal to only understand what came in Quran and Sunnah. The Mu'tazilah of the ancient times deviated on this point therefore they refused so many facts of Shar'yah. As they make their aqal dominant on the texts of Quran and Sunnah, consequently they distorted them, altered and changed them or according to the expression of Ulamas "disabled the Shariyah".

The judge is Allah and His messenger not the Aqal of mankind because as we have mentioned there is a big difference between the aqal of Muslim and Kafir or even the aqal of Muslim there is a difference in jahil and alim, therefore the fehm (understanding) of Muslim alim is not like the fehm of Muslim jahil.

Allah سبحانه وتعالى said:

but none will understand them except those who have knowledge (Ulama)." (Al-Ankaboot: 43)

Now the question is here that who are the Ulama's? Are they the Ulama's of Kuffar no they don't have any weight as we have mentioned earlier they are not Uqala (people of knowledge/ people of understanding) no, rather they are clever or intelligent because they invent and develop (so many things) in this world. The aqal of Muslims are not equal in every person no equivalence of aqal of alim with jahil and let me add another thing that, the aqal of an alim who acts upon his ilm with the aqal of an alim who doesn't act upon what he knows are not equal. Mu'tazilah deviated from Shariyah in so many principles they made against Quran, Sunnah and the manhaj of salaf. This is the first point about Hizb-ut-tahreer that they rely on aqal more than its limit.

(Silsilah Huda wan Noor cassette #740)

Al-Mu'tazilah:

This sect began at the start of the *second century* after the *Hijrah*. It was founded by **Waasil ibn 'Ataa** – who separated from the circle of al-Hasan al-Basaree and claimed that the *Faasiq (immoral)* Muslims who are guilty of Major Sins (**al-Kabaa'ir**) are in a position *between belief and disbelief*, and that they are *destined to be in Hell forever*. He was followed – in his ideas by 'Amr ibn 'Ubayd.

They believe the *Qur'aan to be created (Khalq al-Qur'an)* and that *rebellion (Khurooj)* against the Muslim rulers is permissible. Their madh-hab concerning the *Sifaat* of Allah is like the *Jahmiyyah: at-Ta'teel (negation of Allah's Characteristics)* calling it Tawheed! However, they affirm Allah's Names [without meaning] for fear of falling into at- *Tajseem* (attributing to Allah a *body*)

Concerning *al-Qadr* (Divine Decree) – they are **Qadariyyah** [denying that the actions of the human being is subject to the *Qadar* (Decree) and *Qadaa'* (Execution of the Decree) of Allah; claiming that man has *independent will* and *power of action*]. Concerning the one who commits **al-Kabaa'ir** (*Major Sin*) , they hold that he is destined to Hell-Fire eternally, going out of the Faith – but neither being a believer nor disbeliever. On these last two issues – Divine Decree and Major Sins – they are the opposite of the *Jahmiyyah* [who are *Jabriyyah* and *Murji'ah*].

Following are some of their principles they stick to from which so many of our AhlusSunnah brothers/ sisters are unaware thus get confused not realizing that those were the same Aqa'id of Mu'tazilah. E.g. one may object that how do you refute them e.g. Dr.Zakir Naik while he is giving Dawah to Non-Muslims and doing such a great work and his efforts are appreciable and he also explains Tawheed like the existence of Allah سبحانه وتعالى with logical proofs.

1. Tawheed:

People think that Mu'tazilah AhlulKalaam and other deviant sects to which we are attributing the Dr.Zakir's Manhaj were not use to speak about Tawheed. It is totally wrong instead the Tawheed was first and foremost in their basic principle. According to them negating or distorting the attributes of Allah سبحانه وتعالى is necessary to prove his existence or exalting Him. It was the first step which led them to other such corrupt aqaids like "Khalq-e-Quran", the believers will not see Allah سبحانه وتعالى in Jannah, negation of Taqdeer and they called it Adal (justice), humans are the creator of their deeds not Allah سبحانه وتعالى even some of them believe that Allah سبحانه وتعالى is unable to create the deeds of His slaves, and it is also from their beliefs that Allah سبحانه وتعالى is incapable to do Zulm (injustice, oppression) because they obligated it

on Allah سبحانه وتعالى that He can do only those things which benefit mankind, [1] likewise it is from their beliefs that man can decide whether a thing is beneficial (lawful) or harmful (unlawful) without the rulings of Shari'ah that is why they will be accountable on the day of judgment. [2]

Their other principles are:

They have **Five Fundamentals (Usool)**: (1) *al-'Adl* [Justice requires of the All-Wise to only do that which is good and beneficial – in the interest of His servants], (2) *al-Wa'd wa-l-Wa'eed* [Allah is obligated to fulfill His Promise and Threat to those who obey or disobey Him], (3) *al-Manzilah baina Manzilatain*, [The position between belief and disbelief] (4) *al-Amru bi-l-Ma'roof wa'n-Nahyu 'an al-Munkar*; [Rebelling against the Rulers if they do any wrong action] (5) *at-Tawheed* [Negation or distortion of the meanings of the Sifaat of Allah].

So this is not anything new if someone explains Tawheed and gives Dawah to Non-Muslims etc while following the Manhaj of the deviants like Mu'atazilah the Aqlanis that was not the Manhaj of prophets and those who followed them in good. It will not serve as anything to save him from being refuted. inshaAllah.

The sayings of Salaf regarding the use of Aqal in Deen:

Narrated by Ali ibn Abu Talib (radiallahu anhu): **"If the religion were based on opinion, aqal or logic it would be more important to wipe the under part of the shoe than the upper but I have seen the Messenger of Allah (salallahu alaihi wasallam) wiping over the upper part of his shoes.**

Narrated by N/A: This tradition has been transmitted through a different chain of narrators. This version adds: "I have always preferred to wash the under part of the feet until I saw the Messenger of Allah (salallahu alaihi wasallam) wiping the upper part of them.

Narrated by N/A: A'mash transmitted this tradition saying: If the religion were based on opinion, it would be more proper to wipe the under part of the feet than the upper. The Prophet (salallahu alaihi wasallam) wiped over the upper part of his shoes.

The narrator Waki' said: By feet he meant socks.

Another version says: I saw 'Ali perform ablution and wash the upper part of his feet, and say: Had I not seen the Messenger of Allah (salallahu alaihi wasallam) doing like this - and he narrated the tradition in full. [3]

Mu'adha reported: A woman asked 'Aisha (radiallahu anha): Should one amongst us complete prayers abandoned during the period of menses? 'Aisha (radiallahu anha) said: Are you a Haruriya? When any one of us during the time of the Messenger of Allah (may peace be upon him) was in her menses (and abandoned prayer) she was not required to complete them.

It is reported from Mu'adha that she asked 'Aisha: Should a menstruating woman complete the prayer (abandoned during the menstrual period)? 'Aisha said: Are you a

Hurariya? The wives of the Messenger of Allah (may peace be upon him) have had their monthly courses, (but) did he order them to make compensation (for the abandoned prayers)? Muhammad b. Ja'far said: (Compensation) denotes their completion.

Mu'adha said: I asked 'Aisha: **What is the reason that a menstruating woman completes the fasts (that she abandons during her monthly course) , but she does not complete the prayers?** She (Hadrat 'Aisha) said: Are you a Haruriya? [\[4\]](#) I said: I am not a Haruriya, but I simply want to inquire. She said: **We passed through this (period of menstruation), and we were ordered to complete the fasts, but were not ordered to complete the prayers.** [\[5\]](#)

Means it is the manhaj of Ahlulbidah to run after the logics behind each and every matter instead of accepting it as just Allah's order. And if it goes against their intellect they reject it or distort it. And contemplate on the very simple answer of Umm-ul-Momineen (radiallahu anha) because Rasoolullah (salallahu alaihi wasallam) ordered us to do so, we did. Not explaining its logics its scientific theories etc.

See, how simple, clear and full of emaan reply by Aisha رضى الله عنه this is what our salaf were upon until those deviants came which measures everything by their Aqal and it is their criteria to accept anything as good or bad and they always run after that: what is the wisdom behind this order of Quran and Sunnah... for a pure momin the only and greatest wisdom is that it is the order of the Lord of this universe and the order of His messenger.

Abu Hurairah (radiallah anhu) said to a man: "O my nephew! If I narrated any hadith of Rasoolullah (salallahu alaihi wasallam) to you, don't bring examples or logics (in front of it). [\[6\]](#)

Ilm-ul-Kalaam: (the rhetoric philosophers)

Definition:

Ibn Khaldoon رحمه الله عليه said that: "to bring logical proofs to prove Aqaid (beliefs)" [\[7\]](#) Isn't it the Manhaj of IRF, check their website Logical concept of God, modern science, theory of probability etc all of that just to proving the existence of Allah or he is the only one God.

Ahlul-Kalaam:

The People of *Theological Rhetoric*. Those who resort to philosophical reasoning, intellectual arguments and rationale in confirming matters of *Aqeedah* (Creed), and thereby turning away from the truths and proofs - which confirm the Islamic Creed – from the texts of the *Qur'an* and the *Sunnah*. [\[8\]](#)

Using Ilm-ul-Kalam (Logic) for teaching Aqeedah: (Sheikh Al-Albany – rahmarullah alahi-)

Questioner: They say that it is compulsory to know Allah سبحانه وتعالى by Aqal primarily. And claim that Ilm-ul-Kalaam (Logic) is the best way to teach Aqeedah?

Sheikh's reply:

Firstly, this statement of yours needs evidence from Quran and Sunnah,

"Say, "Produce your proof if you are truthful." (Al-Baqrah: 111)

And in no way they could do this.

Secondly, no doubt that Aqals are totally different from each person to other e.g. the Aqal of Jews are different from the Aqal of Christians, likewise the Aqal of Jews and Christians are different from the Aqal of Muslims, and the Aqal of righteous Muslims are different than the Aqal of sinful Muslims, and Aqal of righteous Muslims who are scholars are different than that of Muslims who are Jahils (unlearned) and so on there are countless examples for this. So by which Aqal we get knowledge about our Lord Allah سبحانه وتعالى? It couldn't be said about this speech that it came from any sound-minded person.

Thirdly, if the Aqal is sufficient to get knowledge of Allah سبحانه وتعالى then why there is so much difference. It means that the sending of Messengers by Allah سبحانه وتعالى and so as the revealing of the Books by Him were useless and futile.

"Glorified and Exalted is He above all that they associate as partners with Him." (An-Nahl: 1)

And there is absolutely no use of such Ayat that:

"And We never punish until We have sent a Messenger (to give warning)." (Al-Isra: 15)

If the Aqal is judge to get knowledge of Allah سبحانه وتعالى then the fact is that there is a severe difference in Aqals [9], so what is the criteria to prefer this Aqal over that one until we refer back to Quran and Sunnah.

Fourthly, if the Aqal of mankind is different from each other and we can't prefer one over another, then Allah سبحانه وتعالى has sent the book for the protection of mankind from this difference. Allah سبحانه وتعالى has attributed His book by saying:

"Do they not then consider the Qur'ân carefully? Had it been from other than Allâh, they would surely have found therein many a contradiction." (An-Nisa: 82)

If we find those many contradictions they are only because we refer back to Aqal. But Allah سبحانه وتعالى guides us that should we ever find any contradiction amongst us then we must refer it back to Quran and Sunnah:

"(And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger [sal-Allâhu 'alayhi wa sallam], if you believe in Allâh and in the Last Day. That is better and more suitable for final determination." (An-Nisa: 59)

So referring back to Aqal is actually referring back to something which is uncertain and varies from person to person. There is no any other reason why the scholars of Ilm-ul-Kalaam (this sect of Islam) went astray except that they made the Aqal judge in Shariyah and gave up the Book of their Lord and the Sunnah of their Prophet صلى الله عليه وسلم. (Silsilah Huda wan Noor cassette #310)

Dr.Zakir Naik's Aqeedah:

Zakir Naik says his belief in hereafter, soul, jinn, angels is based on logic & theory of probability and says his belief is not blind (or say bil-Ghaib) but is a logical belief.

Reference:

".....but if you may ask me the question brother Zakir you have given such a good lecture speaking about scientific facts and you believe in jinns ...you believe in angels....you believe in souls....you believe inhereafter death ...aren't you illogical?..... I will say no, am not illogical...I got a logic why I believe...I don't blindly believe in the life after death....in the soul...in heaven and hell...in jinns and spirits....I have a logical beliefi base my logical belief saying...that suppose..there are scientific facts mentioned in holy quraan...out of which ...say approximately 80% has been proved to be 100% correct..... 80% of the scientific facts mentioned in the quraan...have been proved by science..till today to be 100% correct...the remaining 20% is ambiguous...unknown...not even .001% have been proved false.....even if one verse is proved false...the quraan is not the word of Allah subhanwatala...so these 20% I say goes in the ambiguous slot...unknown..so my logic says if 80% is 100% correct the remaining 20% is ambiguous...out of which not even .001% has been proved wrong ..all are unknown.....my logic says...if 80% is correct even those 20% will be inshAllah correct...its not a blind belief ...it's a logical belief..."
(Quraan and Modern Science- conflict or conciliation- ---"Presenting Islaam and Clarifying Misconceptions –Lecture series by Dr.Zakir Naik, Developed by AHYA Multi-Media- 12 Enlightening Sessions)

Sheikh Yahya Al-Hajori's reply:

I advise you to repent from this Mantiq (logics). Repent to Allah سبحانه وتعالى as those philosophers fed up of this, don't you know the saying of Imam Dhahabi رحمه الله عليه :
"Ilm-ul-Mantiq (Logics); the intelligent is not in need of it, while the fool cannot take any benefit out of it."

Indeed Al-juwaini, Al-Sharastani, Al-Ghazali tired of the Ilm-ul-Mantiq, the Ilm-ul-Kalaam. See what Al-Harawi said in the disparagement of Ilm-ul-Kalam so as Ibn Ibi-il-Izz in "Sharh (explanation) of Tahawiyyah" and from those statements are the verses of Ar-Razi which he said in his severe confusion.

The end of every step of Aqal is confusion

And the whole efforts on the base of people's intellect and logic are deviance.

Our souls are in estrangement and scared from our bodies

And the result of our world is harm and evil

We never benefited from our debates throughout our lives

Except that we collected gossips and idle talks

And the Sharistani said:

I swear! I have gone through all the schools/institutions of philosophy and Kalaam

So I never found anyone there except laying his chin on his hand while he is in stress, confused and regretful.

Then someone replied him with the following verses:

You might not go around the institute of Rasoolullah صلى الله عليه وآله وسلم

Or whoever adheres to him from amongst the scholars

There is no confusion for the one who guides by the guidance of Muhammad صلى الله عليه وآله وسلم

Therefore you'll never find him in stress, confused and regretful.

The rulings of Imam Shafa'e رحمه الله عليه regarding AhlulKalaam:

They should be beaten with shoes and sticks, and make them to walk around in the tribes and clans announcing that this is the punishment for the one who turned away from the remembrance of Allah (Quran and Sunnah), and if you want you can stop on this fine ruling. It was related by Imam Behaqqi رحمه الله عليه and Ibn Abi Hatim رحمه الله عليه with authentic chains of narration in the virtues of Imam Shafa'e رحمه الله عليه
(End of Sheikh Yahya's speech)

Some other sayings of Salaf regarding AhlulKalaam:

Imam Shafa'e said: "Committing any sin except Shirk is better than contemplating in Ilm-ul-Kalaam." [\[10\]](#)

Imam Ahmed bin Hanbal رحمه الله عليه said: "The one who uses Ilm-ul-Kalaam can never ever have the correct opinion; the scholars of Kalaam (philosophers) are Zandeeqs (unbelievers)." [\[11\]](#)

Imam Oza'e رحمه الله عليه said: "When Allâh wills the punishment of people then He afflicts them with debates and discussions and stops them from Amal (actions)." [\[12\]](#)

Imam Abu Yusuf رحمه الله عليه said: "Whoever tries to earn money through chemistry becomes poor, and whoever tries to learn Deen through Ilm-ul-Kalaam becomes Zindeeq." [\[13\]](#)

The same quotes are related by some other great scholars like Ibn Madeeni, Abu Zur'a, Abi Hatim ArRazi, Ishaq bin Ibraheem, Qasim bin Salaam, Laith bin Sa'ad, Malik, Sufyan At-Thawri رحمه الله عليه, they all prohibited to read the books of AhlulKalaam and to attend their gatherings and lectures or to having any relation with them. [\[14\]](#)

Lots of scholars of Kalaam repented from this Ilm: [\[15\]](#)

Imam Abu Hamid Al-Gazali (rahimaullah) who was very famous and prominent scholar of Kalaam, in the end he also condemned the Ilm-ul-Kalaam and philosophy. He said in his book "Ahya Uloom-ud-Deen" (91, 92).

"As far as the harms of Ilm-ul-Kalaam (Logicism) concerns then its only job is to provoke doubts, to weaken Aqeedah and to finish up the confidence and steadfastness which is the base of Aqeedah. This disease starts gradually then it becomes so firm that returning to the truth seems to be almost impossible. The second harm is that it makes the false Aqeedah being stronger in the hearts of AhlulBidah..."

"As far as the benefits of Ilm-ul-Kalaam concerns then people believe it as the Ilm of revealing the facts and truth, but this thing is really farfetched and impossible. When you ponder on it you'll realize that it only causes blunder and deviation. If you heard the same statement by any Muhaddith whom you call as "Hashwiyyah", you might think that because he is a Muhaddith not the Alim of Kalaam that is why he is saying this, as the people usually oppose the thing they don't have knowledge of. But what if you heard it from someone who spent his entire life seeking this Ilm-e-Kalaam and became a prominent scholar of Kalaam [\[16\]](#) and finally left this Ilm out of severe distress, after all those mind-teasing logical debates. Rather this Ilm itself is the biggest hindrance in the

way of knowledge. Although some facts could be revealed through this Ilm but it's very rare, however the facts it reveals can be understood without it more easily."

The interpreter of Aqeedah Tahawiyyah said after narrating the above mentioned speech of Imam Ghazali in opposition of Ilm-ul-Kalaam that: "These views of the personality like Imam Ghazali on Ilm-ul-Kalaam is really inclusive and undisputable."

Moreover he said: "Anything which could be found praiseworthy with those AhulKalaam, has already been in Quran with a more beautiful manner and a far better clarification. It is certainly impossible that one couldn't be guided or attain firmness in faith and knowledge through the verses of Allah and the narrations of Rasoolullah (salallaho alahi wasallam), but through the speeches and logics of those who themselves have drowned in the ocean of anxiety and ambiguity. Listen! It is obligatory upon us that we will make the speech of Allah and his messenger the base for everything, and contemplate on their meanings, and refer back to them for proving each and every matter." [\[17\]](#)

Further he said: "Ibn Rushd Al-Hafeed, who was the most knowledgeable in the Madhab of philosophy, said in his book named "Tahafat At-Tahafat": "Do the Philosophers and the AhlulKalaam ever write anything reliable and trustworthy in the field of Aqeedah?!"

Likewise Aamdi, the great philosopher, was confused in various major rulings of beliefs throughout his life.

The same was happened to Imam Ghazali until he repented and left the Ilm-ul-Kalaam and adhered to the Hadiths of Rasoolullah (salallaho alaihi wasallam) rest of his life even the Sahih Bukhari was on his chest at the time of his death.

The same was related for Imam Razi, Shahrastani (mentioned above) even Sharastani declared at the time of his death that I am dying on the Aqeedah of my mother or on the Aqeedah of old women of Neshapur.

The famous student of Razi, Shams-ud-deen Khusro Shahi went to one of his friends and asked what your Aqeedah is? He replied: "the same as all Muslims believe" he then asked: "Are you confident in your heart on what you believe?" he said: "Yes" then he said: "You must be thankful to Allah on this great blessing". As far as my condition I don't know which Aqeedah I should adopt, by Allah! I don't know which Aqeedah I should adopt, by Allah! I don't know which Aqeedah I should adopt; then he wept so much that his beard got wet.

Ibn Abi Hadeed was also amongst those who repented from Ilm-ul-Kalam his poetic verses criticizing Ilm-ul-Kalaam was very famous.

Khunchi said near his death like all those above mentioned scholars of Kalaam said.

One of their scholars said: "When I go to my bed and cover my face with blanket. I start the comparison among the different logical evidences of the scholars of Kalaam, until the dawn breaks and I never come to any result."

The interpreter or Tahawiyyah said: "Consider that they spent their whole life in those logical debates but lastly realized that they have wasted their life in collecting gossips. Now they are on the stage where the common folk, women and even young children were upon. Means the ending point of logics and philosophy for which they spent the whole life is the starting point of the pure Islamic creed. SubhanAllah!

The Father of Imam-ul-Haramain, Abu Muhammad Al-Juwaini was used to be confused regarding the Attributes of Allah (Subhanahu wa Ta'la) for ages and at last accepted the Madhhab of Salaf Saliheen and he wrote a sincere letter to his Ash'ari teachers which has been published by the title "Majmooa-tur-Rasail-il-Muneeriyyah" (174,187/1) [\[18\]](#)

The Existence of Allah سبحانه وتعالى or Tawheed-ur-Rubobiyyah:

All the efforts and debates of AhlulKalaam end up with proving the existence of Allah سبحانه وتعالى or He is a Rab and Khaliq which is merely one part of Tawheed i.e. Tawheed-ur-Rubobiyyah while it is not enough to enter someone into the fold of Islam rather it has been believed and accepted by Kuffar of all ages and even now they believe in it.

"Say (O Muhammad [sal-Allâhu 'alayhi wa sallam]): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's punishment (for setting up rivals in worship with Allâh)?" (Yunus: 31)

"Say: "Whose is the earth and whosoever is therein? If you know!" They will say: "It is Allâh's!" Say: "Will you not then remember?" Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?" They will say: "Allâh." Say: "Will you not then fear Allâh?" Say: "In Whose Hand is the sovereignty of everything (i.e. treasures of everything)? And He protects (all), while against Whom there is no protector (i.e. if Allâh saves anyone, none can punish or harm him; and if Allâh punishes or harms anyone, none can save him), if you know?" They will say: "(All that belongs) to Allâh." Say: "How then are you deceived and turn away from the truth?" (Al-Mominoon: 84-89)

"And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" they will surely reply: "Allâh." How then are they deviating? And if you were to ask them: "Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?" they will surely reply: "Allâh." Say: "All praise and thanks are Allâh's!" Nay, most of them have no sense." (Al-Ankaboot: 61, 63) [\[19\]](#)

The Tawheed with which all the messengers were sent was Tawheed-ul-Uloohiyyah or Ibadah i.e. (Lâ ilâha illa Allah) "There is no one worthy to be worshipped except Allah" and it is the base of Islam and due to this there were wars between the prophets and their enemies. Allah سبحانه وتعالى presents the evidences of Tawheed-ur-Rubobiyyah (Tawheed of lordship) in order to prove Tawheed-ul-Uloohiyyah (Tawheed of worship) because the Kuffar of all ages except the Tawheed-ur-Rubobiyyah. There are so many verses in Quran regarding this great principle like:

In Surah Fatiha Allah (subhanahu wa ta'la) said: **"All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinns and all that exists)." (Tawheed-ur-Robobiyyah) made it evidence for "You (Alone) we worship, and You (Alone) we ask for help (for each and everything)." (Tawheed-ul-Ulohiyyah)**

"O mankind! Worship your Lord (Allâh), (Tawheed-ul-Ulohiyyah) Who created you and those who were before you (Tawheed-ur-Robobiyyah) so that you may become Al-Muttaqûn" (Al-Baqrah: 21)

"Lord of the heavens and the earth, and all that is between them (Tawheed-ur-Robobiyyah), so worship Him (Alone) and be constant and patient in His worship (Tawheed-ul-Ulohiyyah). Do you know of any who is similar to Him?" (Maryam: 65)

In Surah An-Naml Allah سبحانه وتعالى makes the Tawheed-ur-Robobiyyah evidence for Tawheed-ul-Ulohiyyah in a very beautiful manner. (*Subhanahu wa ta'la amma yushrikoon.*)

Say (O Muhammad [sal-Allâhu 'alayhi wa sallam]): "All praise and thanks are Allâh's, and peace be on His slaves whom He has chosen (for His Message)! Is Allâh better, or (all) that they ascribe as partners (to Him)?" (Of course, Allâh is Better).

Is not He (better than your gods) Who created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any ilâh (god) with Allâh? Nay, but they are a people who ascribe equals (to Him)!

Is not He (better than your gods) Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water)? Is there any ilâh (god) with Allâh? Nay, but most of them know not!

Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any ilâh (god) with Allâh? Little is that you remember!

Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His Mercy (rain)? Is there any ilâh (god) with Allâh? High Exalted is Allâh above all that they associate as partners (to Him)!

Is not He (better than your so-called gods) Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any ilâh (god) with Allâh? Say: "Bring forth your proofs, if you are truthful." (An-Naml: 59-64)

And you will find it in every verse contemplate on this verse of Surah Al-Zumur

"And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allâh (has created them)." (Tawheed-ur-Robobiyyah) Say: "Tell me then, the things that you invoke besides Allâh – if Allâh intended some harm for me, could they remove His harm? Or if He (Allâh) intended some mercy for me, could they withhold His Mercy?" Say: "Sufficient for me is Allâh; in Him those who trust (i.e. believers) must put their trust."(Tawheed Ulohiyyah) (Al-Zumur: 38)

Or the following verse which clearly shows what sort of shirk they were involved in and merely believing in Tawheed-ur-Robobiyyah was considered as not believing in Allah's Tawheed:

And those whom they invoke instead of Him (Allah) have no power of intercession – except for those who bear witness to the truth knowingly, and they know. (Shirk in the name of Waseela and Shafa'a in which most of the Muslims are involved today)

And if you ask them who created them, they will surely say: "Allâh." How then are they turned away? (Tawheed Rubobiyyah, and see what Rasoolullah صلى الله عليه وآله وسلم said in the next verse)

(And Allâh has the knowledge) of (Prophet Muhammad's) saying: "O my Lord! Verily, these are a people who believe not!" (Al-Zukhruf: 86-88)

The majority of Muslims have this Batil Aqeedah where they believe Tawheed Robobiyyah with this they invoke the prophet and the deceased pious people for help.

Narrated 'Abdullâh [radhi-yAllâhu 'anhu]: The Prophet [sal-Allâhu 'alayhi wa sallam] said one statement and I said another. The Prophet [sal-Allâhu 'alayhi wa sallam] said: "Whoever dies while still invoking anything other than Allâh as a rival to Allâh, will enter Hell (Fire)." And I said, "Whoever dies without invoking anything as a rival to Allâh, will enter Paradise." [\[20\]](#)

Sheikh Badee-ud-Deen Shah Rashdi AsSindi (rahmatullah alahi):

Anas b. Malik reported: The Messenger of Allah (salallaho alaihi wasallam) used to attack the enemy when it was dawn. He would listen to the Adhan; so if he heard an Adhan, he stopped, otherwise made an attack. Once on hearing a man says: Allaho Akbar, Allaho Akbar (Allah is the Greatest, Allah is the Greatest), the Messenger of Allah (may peace be upon him) remarked: He is following al-Fitra (nature). Then hearing him says: Ashhadu an la ilaha illa Allah, Ashhadu an la ilaha illa Allah (I testify that there is no one worthy to be worshipped but Allah, I testify that there is no one worthy to be worshipped but Allah), the Messenger of Allah (salallaho alaihi wasallam) said: You have come out of the Fire (of Hell). They looked at him and found that he was a goatherd.

Commenting on this hadith the Sheikh said that Rasoolullah (salallaho alaihi wasallam) didn't guarantee him for paradise on just claiming or accepting that Allah is the Greatest which is Tawheed ur Rubobiyyah, rather he said he is on Fitrah because it is in Fitrah that every Mushrik accept this part of Tawheed

As Allah (subhanahu wa ta'la) said:

"And most of them believe not in Allâh except that they attribute partners to Him." (Yusuf: 106)

But when he heard him saying (I testify that there is no one worthy to be worshipped but Allah) which is Tawheed ul Uloohiyyah, he gave him glad tidings of Jannah. Hence it is proved that the Tawheed which is demanded by Islam is Tawheed ul Uloohiyyah and merely believing in Tawheed ur Rubobiyyah will not enter anyone into Jannah. [21]

Tawheed as Understood by the Philosophers

Shaykh Saalih ibn 'Abdillaah Al-Fawzaan

From his book *Duroos min Al-Qur'aan Al-Kareem* (p.15-17)

Translated exclusively for www.bakkah.net

[In the Name of Allaah, the All-Merciful, may His *Salaah* and *Salaam* be upon His final Messenger, and upon all his family members and companions, and those who follow his way, to proceed...]

There are those who say that *tawheed* is only one category - *tawheed ar-ruboobiyyah*. It is to acknowledge that Allaah is the Creator, the Provider, the Bringer of life and death, etc. They only refer to the actions of Allaah and to His Attributes. Upon this thought the scholars of philosophy and the independent thinkers have built their '*aqeedah*'. Their beliefs are found in their books, and if you were to read them, you would surely find that they affirm *tawheed ar-ruboobiyyah* only. So as far as they are concerned, whoever proclaims awareness of that is someone of *tawheed* to them. They have no understanding of *tawheed al-uloohiyyah*, nor of *tawheed al-asmaa' was-sifaat*, so they do not consider worshipping a grave or calling on the dead to be *shirk*. They may only say, "*This is making one's intention for other than Allaah, and it is wrong,*" but they will not say it is *shirk*.

Some of them say, "*Verily these people that call on the dead and seek help from those buried in graveyards are not people of shirk because they do not believe that these dead people or other objects of worship can actually create anything, nor can they provide or control the affairs along with Allaah. Since they have not believed that, they are not mushrikoon. These actions are not considered shirk, they have only taken these things as intercessors and intermediaries between them and Allaah!!*"

These are their sayings, and they are identical to the sayings of the polytheists of old, who said [22]:

(We only worship them to get us closer to Allaah)

And Allaah says about them [23]:

(And they worship other than Allaah, things that neither harm them nor benefit them, saying: "*These are our intercessors with Allaah*")

The philosophers say, "*Verily it is not shirk to worship graves, nor to call on the dead or seek their help. It is merely tawassul (seeking a means to get close to Allaah), seeking intercession, and making intermediaries between us and Allaah. It is not shirk unless they believe that these things create, provide, or control the affairs along with Allaah!*"

This is stated specifically in their books and speeches. The few philosophers who do show any dislike for people falling into this merely say, "*This is only a mistake, as these people are ignorant and fell into this mistake due to their ignorance, not intentionally.*" However the majority of them do not show any contempt for it, rather they say, "*This is making intermediaries and intercessors with Allaah, it is not shirk.*"

I am not attributing things to people that they have not actually said. These statements are present in their books that refute the people of *tawheed* and defend the people of *shirk*.

As for Allaah's Names and Attributes, they believe that affirming them would necessitate making Allaah like His Creation, so they deny them. They, like the *Jahmiyyah*, *Mu'tazilah*, *Ash'arees*, and the *Maaturediyyah*, negate *tawheed al-asmaa' was-sifaat*, thinking to preserve Allaah's Glory by not likening Him to His created things. So *tawheed* with them is limited to *tawheed ar-ruboobiyyah* only, as they have no understanding of *tawheed al-uloohiyyah*, nor any understanding of *tawheed al-asmaa' was-sifaat*.

They despise those who divide *tawheed* into three categories, so much so that one of their modern day writers wrote, "*Dividing tawheed into three categories is something from the Trinity!*" Their shamelessness reached this point, that they called this division an imitation of the Christians, and with Allaah is the Refuge! [\[24\]](#)

A doubt:

One might think that not every Kafir believes in Tawheed Robobiyyah e.g. Fir'on (Pharaoh), it is related about him in Quran that he used to claim **"Then he gathered (his people) and cried aloud, Saying: "I am your lord, most high."** (An-Naziy'aat: 23-24)

Or he said: **"Fir'aun (Pharaoh) said: "And what is the Lord of the 'ġlamġn (mankind, jinn and all that exists)?"**

Or **"[Fir'aun (Pharaoh)] said: "If you choose an ilāh (god) other than me, I will certainly put you among the prisoners."** (Ash-Shu'araa: 23,29)

Or **"Fir'aun (Pharaoh) said: "O chiefs! I know not that you have an ilāh (a god) other than me."** (Al-Qasas: 38)

Sheikh Muhammad bin Saleh Al-Uthaimen رحمه الله عليه gave answer to this doubt that Fir'aun and his likes they denied the lordship of Allah سبحانه وتعالى just out of arrogance not because they didn't believe in it rather it is stated in Quran that he believed that:

"And they denied them (those Ayāt) wrongfully and arrogantly, though their own selves were convinced thereof [i.e. those (Ayāt) are from Allāh, and He is the Lord and God]." (An-Naml: 14)

"[Mūsā (Moses)] said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth." (Al-Israa: 102)

"The chiefs of Fir'aun's (Pharaoh) people said: "Will you leave Mūsā (Moses) and his people to spread mischief in the land, and to abandon you and your gods?" (Al-A'araaf: 127)

It means that he himself worshiped some other Gods.

All of the above verses show that he did so out of arrogance while believing that Allah is my Rab.

As for AhlulKalaam the result of their debates is that Allah is Khaliq, Malik and Rab i.e. Tawheed-ur-Robobiyyah. That is why they say that Tawheed is "La Ahad Qadirun Alal Ikhtara' illa Allah" (No one has power to create except Allah) not the Tawheed of the messengers (La illaha illa Allah) (There is no one worthy to be worshipped except Allah). So they waste their energy and time in something which already has been understood and believed by Kuffar.

Sheikh Rabee bin Hadi Al-Madkhali:

By Allah! The Muslims afflicted by the incorrect interpretations of Mutakallameen (rhetoric theologians) and Philaspha (philosophers) etc. They said (Lâ ilâha illa Allah) means: there is no Creator no Sustainer, no one who gives life and causes death except Allah. So you will see those worshiping graves, slaughtering (animals), making vows and prostrating there, they will say to you: O brother! I am not worshiping him; I do not have faith that they can benefit or harm, as indeed who can benefit or harm is Allah. I do not say that he (the Prophet/Wali etc) is the Creator, since indeed I believe that the Creator is only Allah. But he does not aware that those things which he does in order to draw himself near to those deceased etc is the same worship that contradicts the Tawheed (Lâ ilâha illa Allah). They understood the (Lâ ilâha illa Allah) wrong and erroneous understanding that is very far away from the basic meaning of (Lâ ilâha illa Allah) which all the Prophets came with. So they slaughter (animals) for other than Allah, and make vows for other than Allah, and invoke other than Allah for help and other kinds of Shirk they involve in. why? Because of the ignorance of them from the meaning of (Lâ ilâha illa Allah),... Read their interpretations of the لا إله إلا الله, there is no Creator, no Sustainer, no one exist, no Watcher (over his creatures).
(From the speech Taweed Awwalan)

Giving Dawah to Non-Muslims:

The Aqlanees/ AhlulKalaam always think that we are the one who spread the true Tawheed and glorify Allah سبحانه وتعالى above all bodily attributes according to them, so they reject or distort Allah's attribute believing that by this we save ourselves from giving any resemblance to Allah سبحانه وتعالى with His creation. And they used to and still debate with Non-Muslims explaining their so-called Tawheed fearing that if we explain to Non-Muslims that Allah سبحانه وتعالى has eyes, hands, fingers and other attributes like this they (non-Muslims) will think that Muslims also worship images or idols, so we glorify Allah سبحانه وتعالى above all such attributes, and the same is being done by Dr. Zakir Naik nowadays when he said that if you (Non-Muslims) say that Allah سبحانه وتعالى has eyes, hands etc he will strongly opposed you.

Rasoolullah صلى الله عليه وآله وسلم strong desire for people to believe:

Rasoolullah صلى الله عليه وآله وسلم had a strong desire that people accept Islam and Tawheed and leave Shirk in order to save themselves from hell-fire. But instead of this pure and good intention Allah سبحانه وتعالى didn't allow him to compromise on Dawah of Tawheed and the Manhaj of Anbiyah in giving Dawah.

They wish that you should compromise (in religion out of courtesy) with them, so they (too) would compromise with you. (Al-Kalam: 9)

Verily, they were about to tempt you away from that which We have revealed (the Qur'ân) to you (O Muhammad [sal-Allâhu 'alayhi wa sallam]), to fabricate something other than it against Us, and then they would certainly have taken you a Khalîl (an intimate friend)!

And had We not made you stand firm, you would nearly have inclined to them a little.

In that case We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against Us. (Bani-Isreal: 73-75)

Following are some examples of Rasoolullah's صلى الله عليه وآله وسلم strong desire for people to accept Islam and the truth which he had brought to them.

Indeed, We know that your breast is straitened at what they say. (Al-Hijr: 97)

Is he, then, to whom the evil of his deeds is made fair-seeming, so that he considers it as good (equal to one who is rightly guided)? Verily, Allâh sends astray whom He wills, and guides whom He wills. So destroy not yourself (O Muhammad [sal-Allâhu 'alayhi wa sallam]) in sorrow for them. Truly, Allâh is All-Knower of what they do! (Al-Fatir: 8)

Perhaps you would kill yourself (O Muhammad [sal-Allâhu 'alayhi wa sallam]) in grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Qur'ân). (Al-Kahf: 6)

But Allah (subhanahu wa ta'la) gave him صلى الله عليه وآله وسلم relaxation by following such verses:

And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) then compel mankind, until they become believers. It is not for any person to believe, except by the Leave of Allâh, and He will put the wrath on those who are heedless. (Al-Yunus: 99-100)

Not upon you (Muhammad [sal-Allâhu 'alayhi wa sallam]) is their guidance, but Allâh guides whom He wills. (Al-Baqrah: 272)

Verily, you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) guide not whom you like, but Allâh guides whom He wills. And He knows best those who are the guided. (Al-Qasas: 56)

And most of mankind will not believe even if you desire it eagerly. (Yusuf: 103)

If you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) covet for their guidance, then verily, Allâh guides not those whom He makes to go astray (or none can guide him whom Allâh sends astray). And they will have no helpers. (An-Nahl: 37)

We accept that the people at IRF, Dr.Zakir Naik and other than them they might have good intentions like they want non-Muslims to accept Islam (as many friends make it a daleel that they are on right path) but anyhow it is not allowed for them to astray away from the manhaj of anbiyah and salaf in giving dawah or even compromise over some basics of Deen.

Allah's said in Quran that:

Indeed in the Messenger of Allâh (Muhammad [sal-Allâhu 'alayhi wa sallam]) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much. (Al-Ahzaab: 21)

Contemplate on the following couple of incidents from his صلى الله عليه وآله وسلم seerah: `Ali bin Abi Talhah narrated that Ibn `Abbas رضى الله عنه said about Allah's statement, (Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took). "In the Preserved Book, that war spoils and prisoners of war will be made allowed for you, (would have touched you for what you took), because of the captives.

Abu Zama'il said that the hadith was narrated to him by Ibn 'Abbas رضى الله عنه who said: While on that day a Muslim was chasing a disbeliever who was going ahead of him, he heard over him' the swishing of the whip and the voice of the rider saying: Go ahead, Haizi'm! He glanced at the polytheist who had (now) fallen down on his back. When he looked at him (carefully he found that) there was a scar on his nose and his face was torn as if it had been lashed with a whip, and had turned green with its poison. An Ansari came to the Messenger of Allah صلى الله عليه وآله وسلم and related this (event) to him. He said: You have told the truth. This was the help from the third heaven. The Muslims that day (i.e. the day of the Battle of Badr) killed seventy persons and captured seventy. The Messenger of Allah (may peace be upon him) said to Abu Bakr and 'Umar (Allah be pleased with them): What is your opinion about these captives? Abu Bakr said: They are our kith and kin. I think you should release them after getting from them a ransom. This will be a source of strength to us against the infidels. It is quite possible that Allah may guide them to Islam. Then the Messenger of Allah صلى الله عليه وآله وسلم said: What is your opinion. Ibn Khattab? He said: Messenger of Allah. I do not hold the same opinion as Abu Bakr. I am of the opinion that you should hand them over to us so that we may cut off their heads. Hand over 'Aqil to 'Ali that he may cut off his head, and hand over such and such relative to me that I may cut off his head. They are leaders of the disbelievers and veterans among them. The Messenger of Allah صلى الله عليه وآله وسلم approved the opinion of Abu Bakr and did not approve what I said. The next day when I came to the Messenger of Allah صلى الله عليه وآله وسلم, I found that both he and Abu Bakr were sitting shedding tears. I said: Messenger of Allah, why are you and your Companion shedding tears? Tell me the reason. For I will weep at, if not, I will at least pretend to weep in sympathy with you. The Messenger of Allah صلى الله عليه وآله وسلم said: I weep for what has happened to your companions for taking ransom (from the prisoners). I was shown the torture to which they were subjected. It was brought to me as close as this tree. (He pointed to a tree close to him.) Then Allah سبحانه وتعالى revealed the verse: **"It is not befitting for a prophet that he should take prisoners until the force of the disbelievers has been crushed..."** to the end of the verse: **"so eat ye the spoils of war, (it is) lawful and pure. So Allah made booty lawful for them."** [25]

If you see this incident and the prophet's stance in that scenario no any sound minded person could objected to what he صلى الله عليه وآله وسلم did and had anyone other than Rasoolullah صلى الله عليه وآله وسلم would have to face such situation it could be the best possible stance which he صلى الله عليه وآله وسلم took. At that time Muslims were in need of such financial means and it was hoped that they might embrace Islam inspiring by this act of mercy. It was according to aqal, logic and wisdom to free the prisoners against the money they paid but Islam is the name of obeying wahi (Quran and Sunnah) not human's

logic and aqal even if it is a pure and sincere aqal and wisdom of a prophet. So the claim that such and such does so and so e.g. cooperation with ahlulshirk and bidah or use logic instead of Quran and sunnah in order to spread dawah of Islam to non-Muslims etc but Allah will not accept until his manhaj is according to Quran and Sunnah and what the salaf of this ummah were upon.

The second incident is that more than one scholars of Tafsir mentioned that one day the Messenger of Allah was addressing one of the great leaders of the Quraysh while hoping that he would accept Islam. While he was speaking in direct conversation with him, Ibn Umm Maktum came to him, and he was of those who had accepted Islam in its earliest days. He (Ibn Umm Maktum) then began asking the Messenger of Allah about something, urgently beseeching him. The Prophet hoped that the man would be guided, so he asked Ibn Umm Maktum to wait for a moment so he could complete his conversation. He frowned in the face of Ibn Umm Maktum and turned away from him in order to face the other man. Thus, Allah revealed, (He frowned and turned away. Because there came to him the blind man. And how can you know that he might become pure) meaning, he may attain purification and cleanliness in his soul. (Or he might receive admonition, and the admonition might profit him) meaning, he may receive admonition and abstain from the forbidden. (As for him who thinks himself self-sufficient. To him you attend;) meaning, 'you face the rich person so that perhaps he may be guided.' (What does it matter to you if he will not become pure) meaning, 'you are not responsible for him if he does not attain purification.' (But as for him who came to you running. And is afraid.) meaning, 'he is seeking you and he comes to you so that he may be guided by what you say to him.' (Of him you are neglectful and divert your attention to another.) meaning, 'you are too busy.' Here Allah commands His Messenger to not single anyone out with the warning. Rather, he should equal warn the noble and the weak, the poor and the rich, the master and the slave, the men and the women, the young and the old. Then Allah will guide whomever He chooses to a path that is straight. He has the profound wisdom and the decisive proof. Abu Ya'la and Ibn Jarir both recorded from 'A'ishah that she said about, (He frowned and turned away.) was revealed." At-Tirmirdhi recorded this Hadith but he did not mention that it was narrated by 'A'ishah. I say it is reported like this in Al-Muwatta' as well. (Nay; indeed it is an admonition.) meaning, this Surah, or this advice in conveying knowledge equally among people, whether they are of noble or low class. Qatadah and As-Suddi both said.

If you see this incident and the prophet's stance in that scenario no any sound minded person could objected to what he صلى الله عليه وآله وسلم did and had anyone other than Rasoolullah صلى الله عليه وآله وسلم would have to face such situation it could be the best possible stance which he صلى الله عليه وآله وسلم took. At that time Muslims were in need of such major personalities to embrace Islam and it is according to aqal, logic and wisdom to face that Mushrik leader and explain the dawah of Islam to him rather than turn away from him to that blind sahabi who was inquiring a common question but the Islam is the name of obeying wahi (Quran and Sunnah) not human's logic and aqal.

Hence it is proved that the correctness intention is not the only requirement for Dawah or any good deed but

The Aqal is in Heart:

Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind. (Al-Hajj: 46)

[1] Dr. Zakir Naik said the same "God cannot be unjust...the moment he is unjust he ceases to be God... God cannot be cruel...you can list a thousand things" (Is Quraan Word of God, from the CD-"Presenting Islaam and Clarifying Misconceptions –Lecture series by Dr.Zaakir Naik, Developed by AHYA Multi-Media- 12 Enlightening Sessions)

[2] Dr.Zakir always proves the Ahkam of Islam by logics as it is the judge to determine thing right or wrong.

[3] Book of Purification Book1, Hadith Number 162-164, Chapter: How to wipe over the socks.

[4] Haruriya related to the place Harur the headquarter of Khawarij.

[5] Book 003, Hadith Number 660-662 Chapter : It is obligatory for menstruating woman to complete the abandoned fats, but not the abandoned prayers.

[6] Sahih Ibn Maajah: Chapter: Dignity of the Hadiths of Rasoolullah (salallaho alaihi wasallam) no.20 graded as Hasan by Albany.

[7] (Muqaddamah ibn Khaldoon: 458)

[8] This reference taken from www.allaahuakbar.in

[9] If the Aqal is criteria and Allah bestowed all mankind with Aqal then why the Hujjah wasn't established until Allah Ta'la had sent the prophets. It means that Aqal is not Hujjah rather the Wali (revelation) is Hujjah. (Translator's note)

[10] Talbees Iblees by Ibn Jawzi pg.82

[11] Talbees Iblees by Ibn Jawzi pg.83

[12] Sharh Usool-e-Aetiqaad AhlusSunnah of Laalikai: 145/1

[13] Sharh Usool-e-Aetiqaad AhlusSunnah of Laalikai: 147/1, Saoon-ul-Mantooq wal Kalaam by Imam Syuti.

[14] Sharh Usool Aetiqaad AhlusSunnah: 151/1

[15] Qatf-ul-Jana Ad-Dani Sharh Muqaddamah Aqeedah Al-Qairwani by Sheikh Abdul Muhsin Al-Ubbad.

[16] Here Imam Ghazali intending himself.

[17] Sharh Tahawiyyah, Pg: 238

[18] Sharh Tahawiyyah, Pg: 242

[19] See also Luqman: 25, Zumar: 38, Zukhraf: 9, 87.

[20] [Sahih Al-Bukhâri, 6/4497 (O.P.24)].

[21] From Sheikh's speech on Tawheed ul Uloohiyyah in Urdu.

[22] the meaning of *Soorah Az-Zumar* (39):3

[23] the meaning of *Soorah Yoonus* (10):18

[24] Taken from BAKKAHnet (www.bakkah.net)

[25] Also related by Ahmed with slight difference of wordings. See Tafseer ibn katheer.

***Aqlaniyah* - Similarities between Zakir Naik & Mutazilah/Ahlul Mantiq wal Kalaam.**

[This is a series of references showing that how Dr.Zakir Naik goes against the Quran and Sunnah following the most deviant methodology of AhlulKalaam the philosophers, who prefer their intellect over the revelation from Allah سبحانه وتعالى as a result not only they go against Quran and Sunnah but also against their own statements, why? Because the source of their entire views and beliefs comes from a limited and fallible source "the Aqal", if only it comes from the infallible source which is the Wahi (revelation) of Allah سبحانه وتعالى in the form of Quran and Sunnah, you'll never find any such contradictions in it. As Allah says:

"Do they not then consider the Qur'ân carefully? Had it been from other than Allâh, they would surely have found therein many a contradiction." (Al-Nisa: 82)

At the moment we are presenting some basic principles regarding the status of Aqal in Deen and using it in Deen as a judge over the Wahi etc..

Neo Mu'tazilah or Aqlaniyyah: (Introduction)

The Aqlaniyyah or AhlulKalaam is a sect which obeys their Aqal (intellect, logic) in the matter of Deen and they prefer the Aqal over Naqal (revelation) therefore they always reject so many authentic Hadiths and do taweel (distortion) of Quranic verses.

Know that they are not any new sect in Islam rather they are so old, they used to be known by the name of Mu'atazilah /Ahl-ul-Kalaam/ Ahl-ul-Mantiq (the follower of logicism) Philosophers/ rhetoric theologians in the early ages. Its revivalist in the near past is Jamal-ud-deen Afghani and his student who was greatly influenced by him Muhammad Abduh and this same methodology adopted by some modern-day revolutionists who do not give any weight to the way of Salaf and make their Aqal judge over the texts of Quran and Sunnah. Like Sir Sayyed Ahmed Khan, Allamah Iqbal, Dr.Hasan Turabi, Rasheed Rida, Moudodi, Hasan al-Banna, Syed Qutb, Ameen Islahi,

Yusuf Qardawi, Al-Ghazali, AbdulMajeed Zindani, Dr.Zakir Naik and those who are on the Manhaj of Ikhwan-ul-Muslimeen/ Jamat Islami etc.

Note that the Asha'irah and Matrudiyyah (like Deobandees and Brailwees here) also use that Ilm-ul-Kalaam (Logic) for evidences of Tawheed especially for doing Taweels of Allah's attributes.

Aqal is Limited: (Sheikh Al-Albany –rahmarullah alahi-)

Questioner: What do you say about one who says that *Aqal* in its absolute meaning is *Mamdoh* (praiseworthy) and there is no such thing as *Aqal Mazmoom* (blameworthy), it doesn't exist. For this they bring evidence from Quran claiming that there is no any *Ayat* in Quran which says there is an *aqal mazmoom* rather the verse occurred that:

"(They are) deaf, dumb and blind. So they do not (Y'aqiloon) understand" (Al-Baqrah: 171)

Means the one who does not *Y'aqil* (understand) actually doesn't have *aqal*, however there is no such thing as *aqal mazmoom*. So they extract a result from this that for evidence and proof (we must refer back to) the Quran and Sunnah and *Aqal* (Logic). They (Quran, Sunnah and *Aqal*) are not only equal to them rather sometimes they arrange it by another arrangement i.e. first *Aqal* (Logic) then Quran and Sunnah, so what is your opinion regarding this?

Sheikh's reply: This is merely playing with words. For Quran and Sunnah every Muslim knows what its original source is, while as far as *Aqal* is concern (do you know) where is it?

Questioner: In the human's body.

Sheikh: *Aqal*, is it restricted in a single human's body?

Questioner: obviously no.

Sheikh: And what about Quran and Sunnah?

Questioner: They are *mahsoor* (restricted)

Sheikh: You said *Aqal ghair-mahsoor* (unrestricted) then how can we consult or refer back to the thing which is *ghair-mahsoor* ! That is why I told you before they play with words. This is the harms of the *hizbiyyah* (partisanship) and absence of learning of Quran and Sunnah.

(Silsilah Huda wan Noor cassette #728)

Types of Aqal: (Sheikh Al-Albany –rahmarullah alahi-)

"And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!" (Al-Mulk: 10)

This verse shows that there are two types of *Aqal*:

- 1- *Aqal Haqeeqi* (the actual *Aqal*)
- 2- *Aqal Majazi* (the figurative *Aqal*)

Aqal Haqeeqi:

This is the *Aqal* of a Muslim who believes in Allah and His Messenger.

Aqal Majazi:

This is the Aqal of Kuffar that is why Allah سبحانه وتعالى said in Quran regarding them as it has been mentioned before:

"And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!" (Al-Mulk: 10)

And He also said for Kuffar in general sense that:

"And surely, We have created many of the jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones." (Al-A'araaf: 179)

See, they have hearts but wherewith they understand not, thus they don't understand with their hearts the truth. If we understood this reality and this is a reality which I don't think any two can differ therein, because it is very clearly and absolutely proved by Quran and Sunnah.

Let me reveal another reality as a result to the above mentioned reality If the Aqal of kafir isn't real aqal then even the aqal of Muslims can be further divided into two types:

- 1- Aqal of an Alim
- 2- Aqal of a Jahil

It is impossible for the aqal of Jahil Muslim to be equivalent in its understanding and intelligence with the aqal of Muslim Alim, they can't be equal in comparison. This is why Allah سبحانه وتعالى said:

"And these similitudes We put forward for mankind; but none will understand them except those who have knowledge (Ulama)." (Al-Ankaboot: 43)

And by the same reason Allah سبحانه وتعالى said:

"And We sent not (as Our Messengers) before you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) any but men, whom We sent Revelation. So ask the people of the Reminder [Scholars], if you know not." (An-Nahl: 43)

"And We sent not before you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) but men to whom We revealed. So ask the people of the Reminder [Scholars] if you do not know." (Al-Anbiya: 7)

Therefore it is inappropriate for a true Muslim who truly believes in Allah that he makes his aqal judge over naqal (revelation) instead it is upon him that he completely submits his Aqal to the commands of Allah سبحانه وتعالى and His messenger صلى الله عليه وسلم. There is a point here which shows that Hizb-ut-Tahreer influenced by Mu'tazilah in their methodology regarding the definition of Emaan. Which is written in their books like the book of their leader Taqi-ud-deen Nabhani (rahimaullah) and I met him more than once and I know him entirely and the manhaj of hizb-ut-tahreer with the best possible knowledge. So I will speak with ilm inshaAllah on which their Dawah stands. The first point is that they give aqal the status which is more than its actual status, by saying this I don't refuse the importance of aqal as it has been mentioned before. But it is not for aqal to be judge over Quran and Sunnah rather its status is that it must submit to Quran and Sunnah. It is on aqal to only understand what came in Quran and Sunnah. The Mu'tazilah

of the ancient times deviated on this point therefore they refused so many facts of Shar'yah. As they make their aqal dominant on the texts of Quran and Sunnah, consequently they distorted them, altered and changed them or according to the expression of Ulamas "disabled the Shariyah".

The judge is Allah and His messenger not the Aqal of mankind because as we have mentioned there is a big difference between the aqal of Muslim and Kafir or even the aqal of Muslim there is a difference in jahil and alim, therefore the fehmi (understanding) of Muslim alim is not like the fehmi of Muslim jahil.

Allah سبحانه وتعالى said:

but none will understand them except those who have knowledge (Ulama)." (Al-Ankaboot: 43)

Now the question is here that who are the Ulamas? Are they the Ulamas of Kuffar no they don't have any weight as we have mentioned earlier they are not Uqala (people of knowledge/ people of understanding) no, rather they are clever or intelligent because they invent and develop (so many things) in this world. The aqal of Muslims are not equal in every person no equivalence of aqal of alim with jahil and let me add another thing that, the aqal of an alim who acts upon his ilm with the aqal of an alim who doesn't act upon what he knows are not equal. Mu'tazilah deviated from Shariyah in so many principles they made against Quran, Sunnah and the manhaj of salaf. This is the first point about Hizb-ut-tahreer that they rely on aqal more than its limit.
(Silsilah Huda wan Noor cassette #740)

Al-Mu'tazilah:

This sect began at the start of the *second century* after the *Hijrah*. It was founded by **Waasil ibn 'Ataa** – who separated from the circle of al-Hasan al-Basaree and claimed that the *Faasiq (immoral)* Muslims who are guilty of Major Sins (**al-Kabaa'ir**) are in a position *between belief and disbelief*, and that they are *destined to be in Hell forever*. He was followed – in his ideas by 'Amr ibn 'Ubayd.

They believe the *Qur'aan to be created (Khalq al-Qur'an)* and that *rebellion (Khurooj)* against the Muslim rulers is permissible. Their madh-hab concerning the *Sifaat* of Allah is like the *Jahmiyyah: at-Ta'teel* (negation of Allah's Characteristics) calling it Tawheed! However, they affirm Allah's Names [without meaning] for fear of falling into *at-Tajseem* (attributing to Allah a *body*)

Concerning *al-Qadr* (Divine Decree) – they are **Qadariyyah** [denying that the actions of the human being is subject to the *Qadar* (Decree) and *Qadaa'* (Execution of the Decree) of Allah; claiming that man has *independent will* and *power of action*]. Concerning the one who commits **al-Kabaa'ir** (*Major Sin*), they hold that he is destined to Hell-Fire eternally, going out of the Faith – but neither being a believer nor disbeliever. On these last two issues – Divine Decree and Major Sins – they are the opposite of the *Jahmiyyah* [who are *Jabriyyah* and *Murji'ah*].

Following are some of their principles they stick to from which so many of our AhlusSunnah brothers/ sisters are unaware thus get confused not realizing that those were the same Aqaid of Mu'tazilah. E.g. one may object that how do you refute them e.g.

Dr.Zakir Naik while he is giving Dawah to Non-Muslims and doing such a great work and his efforts are appreciable and he also explains Tawheed like the existence of Allah سبحانه وتعالى with logical proofs.

1. Tawheed:

People think that Mu'tazilah AhlulKalaam and other deviant sects to which we are attributing the Dr.Zakir's Manhaj were not use to speak about Tawheed. It is totally wrong instead the Tawheed was first and foremost in their basic principle. According to them negating or distorting the attributes of Allah سبحانه وتعالى is necessary to prove his existence or exalting Him. It was the first step which led them to other such corrupt aqaid like "Khalq-e-Quran", the believers will not see Allah سبحانه وتعالى in Jannah, negation of Taqdeer and they called it Adal (justice), humans are the creator of their deeds not Allah سبحانه وتعالى even some of them believe that Allah سبحانه وتعالى is unable to create the deeds of His slaves, and it is also from their beliefs that Allah سبحانه وتعالى is incapable to do Zulm (injustice, oppression) because they obligated it on Allah سبحانه وتعالى that He can do only those things which benefit mankind, [1]likewise it is from their beliefs that man can decide whether a thing is beneficial (lawful) or harmful (unlawful) without the rulings of Shari'ah that is why they will be accountable on the day of judgment. [2]

Their other principles are:

They have **Five Fundamentals (Usool)**: (1) *al-'Adl* [Justice requires of the All-Wise to only do that which is good and beneficial – in the interest of His servants], (2) *al-Wa'd wa-l-Wa'eed* [Allah is obligated to fulfill His *Promise* and *Threat* to those who obey or disobey Him], (3) *al-Manzilah baina Manzilatain*, [The position between belief and disbelief] (4) *al-Amru bi-l-Ma'roof wa'n-Nahyu 'an al-Munkar*; [Rebelling against the Rulers if they do any *wrong* action] (5) *at-Tawheed* [Negation or distortion of the meanings of the *Sifaat* of Allah].

So this is not anything new if someone explains Tawheed and gives Dawah to Non-Muslims etc while following the Manhaj of the deviants like Mu'atazilah the Aqlanis that was not the Manhaj of prophets and those who followed them in good. It will not serve as anything to save him from being refuted. inshaAllah.

The sayings of Salaf regarding the use of Aqal in Deen:

Narrated by Ali ibn Abu Talib(radiallahu anhu): **"If the religion were based on opinion, aqal or logic it would be more important to wipe the under part of the shoe than the upper but I have seen the Messenger of Allah (salallahu alaihi wasallam) wiping over the upper part of his shoes.**

Narrated by N/A: This tradition has been transmitted through a different chain of narrators. This version adds: "I have always preferred to wash the under part of the feet until I saw the Messenger of Allah (salallahu alaihi wasallam) wiping the upper part of them.

Narrated by N/A: A'mash transmitted this tradition saying: If the religion were based on opinion, it would be more proper to wipe the under part of the feet than the upper. The Prophet (salallahu alaihi wasallam) wiped over the upper part of his shoes.

The narrator Waki' said: By feet he meant socks.

Another version says: I saw 'Ali perform ablution and wash the upper part of his feet, and say: Had I not seen the Messenger of Allah (salallahu alaihi wasallam) doing like this - and he narrated the tradition in full. [3]

Mu'adha reported: A woman asked 'Aisha (radiallahu anha): Should one amongst us complete prayers abandoned during the period of menses? 'Aisha (radiallahu anha) said: Are you a Haruriya? When any one of us during the time of the Messenger of Allah (may peace be upon him) was in her menses (and abandoned prayer) she was not required to complete them.

It is reported from Mu'adha that she asked 'Aisha: Should a menstruating woman complete the prayer (abandoned during the menstrual period)? 'Aisha said: Are you a Hurariya? The wives of the Messenger of Allah (may peace be upon him) have had their monthly courses, (but) did he order them to make compensation (for the abandoned prayers)? Muhammad b. Ja'far said: (Compensation) denotes their completion.

Mu'adha said: I asked 'Aisha: **What is the reason that a menstruating woman completes the fasts (that she abandons during her monthly course) , but she does not complete the prayers?** She (Hadrat 'Aisha) said: Are you a Haruriya? [4] I said: I am not a Haruriya, but I simply want to inquire. She said: **We passed through this (period of menstruation), and we were ordered to complete the fasts, but were not ordered to complete the prayers.** [5]

Means it is the manhaj of Ahlulbidah to run after the logics behind each and every matter instead of accepting it as just Allah's order. And if it goes against their intellect they reject it or distort it. And contemplate on the very simple answer of Umm-ul-Momineen (radiallahu anha) because Rasoolullah (salallahu alaihi wasallam) ordered us to do so, we did. Not explaining its logics its scientific theories etc.

See, how simple, clear and full of emaan reply by Aisha رضى الله عنه this is what our salaf were upon until those deviants came which measures everything by their Aqal and it is their criteria to accept anything as good or bad and they always run after that: what is the wisdom behind this order of Quran and Sunnah... for a pure momin the only and greatest wisdom is that it is the order of the Lord of this universe and the order of His messenger.

Abu Hurairah (radiallah anhu) said to a man: "O my nephew! If I narrated any hadith of Rasoolullah (salallahu alaihi wasallam) to you, don't bring examples or logics (in front of it). [6]

Ilm-ul-Kalaam: (the rhetoric philosophers)

Definition:

Ibn Khaldoon رحمه الله عليه said that: "to bring logical proofs to prove Aqaid (beliefs)" [7] Isn't it the Manhaj of IRF, check their website Logical concept of God, modern science, theory of probability etc all of that just to proving the existence of Allah or he is the only one God.

Ahlul-Kalaam:

The People of *Theological Rhetoric*. Those who resort to philosophical reasoning, intellectual arguments and rationale in confirming matters of *Aqeedah* (Creed), and thereby turning away from the truths and proofs - which confirm the Islamic Creed – from the texts of the *Qur'an* and the *Sunnah*. [8]

Using Ilm-ul-Kalam (Logic) for teaching Aqeedah: (Sheikh Al-Albany – rahmarullah alahi-)

Questioner: They say that it is compulsory to know Allah سبحانه وتعالى by Aqal primarily. And claim that Ilm-ul-Kalam (Logic) is the best way to teach Aqeedah?

Sheikh's reply:

Firstly, this statement of yours needs evidence from Quran and Sunnah,

"Say, "Produce your proof if you are truthful." (Al-Baqrah: 111)

And in no way they could do this.

Secondly, no doubt that Aqals are totally different from each person to other e.g. the Aqal of Jews are different from the Aqal of Christians, likewise the Aqal of Jews and Christians are different from the Aqal of Muslims, and the Aqal of righteous Muslims are different than the Aqal of sinful Muslims, and Aqal of righteous Muslims who are scholars are different than that of Muslims who are Jahils (unlearned) and so on there are countless examples for this. So by which Aqal we get knowledge about our Lord Allah سبحانه وتعالى? It couldn't be said about this speech that it came from any sound-minded person.

Thirdly, if the Aqal is sufficient to get knowledge of Allah سبحانه وتعالى then why there is so much difference. It means that the sending of Messengers by Allah سبحانه وتعالى and so as the revealing of the Books by Him were useless and futile.

"Glorified and Exalted is He above all that they associate as partners with Him." (An-Nahl: 1)

And there is absolutely no use of such Ayat that:

"And We never punish until We have sent a Messenger (to give warning)." (Al-Isra: 15)

If the Aqal is judge to get knowledge of Allah سبحانه وتعالى then the fact is that there is a severe difference in Aqals [9], so what is the criteria to prefer this Aqal over that one until we refer back to Quran and Sunnah.

Fourthly, if the Aqal of mankind is different from each other and we can't prefer one over another, then Allah سبحانه وتعالى has sent the book for the protection of mankind from this difference. Allah سبحانه وتعالى has attributed His book by saying:

"Do they not then consider the Qur'ân carefully? Had it been from other than Allâh, they would surely have found therein many a contradiction." (An-Nisa: 82)

If we find those many contradictions they are only because we refer back to Aqal. But Allah سبحانه وتعالى guides us that should we ever find any contradiction amongst us then we must refer it back to Quran and Sunnah:

"(And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger [sal-Allâhu 'alayhi wa sallam], if you believe in Allâh and in the Last Day. That is better and more suitable for final determination." (An-Nisa: 59)

So referring back to Aqal is actually referring back to something which is uncertain and varies from person to person. There is no any other reason why the scholars of Ilm-ul-Kalaam (this sect of Islam) went astray except that they made the Aqal judge in Shariyah and gave up the Book of their Lord and the Sunnah of their Prophet صلى الله عليه وسلم. (Silsilah Huda wan Noor cassette #310)

Dr.Zakir Naik's Aqeedah:

Zakir Naik says his belief in hereafter, soul, jinn, angels is based on logic & theory of probability and says his belief is not blind (or say bil-Ghaib) but is a logical belief.

Reference:

".....but if you may ask me the question brother Zakir you have given such a good lecture speaking about scientific facts and you believe in jinns ...you believe in angels....you believe in souls....you believe inhereafter death ...aren't you illogical?..... I will say no, am not illogical...I got a logic why I believe...I don't blindly believe in the life after death....in the soul...in heaven and hell...in jinns and spirits....I have a logical beliefi base my logical belief saying...that suppose..there are scientific facts mentioned in holy quraan...out of which ...say approximately 80% has been proved to be 100% correct..... 80% of the scientific facts mentioned in the quraan...have been proved by science..till today to be 100% correct...the remaining 20% is ambiguous...unknown...not even .001% have been proved false.....even if one verse is proved false...the quraan is not the word of Allah subhanwatala...so these 20% I say goes in the ambiguous slot...unknown..so my logic says if 80% is 100% correct the remaining 20% is ambiguous...out of which not even .001% has been proved wrong ..all are unknown.....my logic says...if 80% is correct even those 20% will be inshAllah correct...its not a blind belief ...it's a logical belief..." (Quraan and Modern Science- conflict or conciliation- ---"Presenting Islaam and Clarifying Misconceptions –Lecture series by Dr.Zaakir Naik, Developed by AHYA Multi-Media- 12 Enlightening Sessions)

Sheikh Yahya Al-Hajori's reply:

I advise you to repent from this Mantiq (logics). Repent to Allah سبحانه وتعالى as those philosophers fed up of this, don't you know the saying of Imam Dhahabi رحمه الله عليه : "Ilm-ul-Mantiq (Logics); the intelligent is not in need of it, while the fool cannot take any benefit out of it."

Indeed Al-juwaini, Al-Sharastani, Al-Ghazali tired of the Ilm-ul-Mantiq, the Ilm-ul-Kalaam. See what Al-Harawi said in the disparagement of Ilm-ul-Kalam so as Ibn Ibi-il-Izz in "Sharh (explanation) of Tahawiyah" and from those statements are the verses of Ar-Razi which he said in his severe confusion.

The end of every step of Aqal is confusion

And the whole efforts on the base of people's intellect and logic are deviance.

Our souls are in estrangement and scared from our bodies

And the result of our world is harm and evil

We never benefited from our debates throughout our lives
Except that we collected gossips and idle talks

And the Sharistani said:

I swear! I have gone through all the schools/institutions of philosophy and Kalaam
So I never found anyone there except laying his chin on his hand while he
is in stress, confused and regretful.

Then someone replied him with the following verses:

You might not go around the institute of Rasoolullah صلى الله عليه وآله وسلم

Or whoever adheres to him from amongst the scholars

There is no confusion for the one who guides by the guidance of Muhammad صلى الله عليه وآله وسلم

Therefore you'll never find him in stress, confused and regretful.

The rulings of Imam Shafa'e رحمه الله regarding AhlulKalaam:

They should be beaten with shoes and sticks, and make them to walk around in the tribes and clans announcing that this is the punishment for the one who turned away from the remembrance of Allah (Quran and Sunnah), and if you want you can stop on this fine ruling. It was related by Imam Behaqqi رحمه الله and Ibn Abi Hatim رحمه الله with authentic chains of narration in the virtues of Imam Shafa'e رحمه الله
(End of Sheikh Yahya's speech)

Some other sayings of Salaf regarding AhlulKalaam:

Imam Shafa'e said: "Committing any sin except Shirk is better than contemplating in Ilm-ul-Kalaam." [\[10\]](#)

Imam Ahmed bin Hanbal رحمه الله said: "The one who uses Ilm-ul-Kalaam can never ever have the correct opinion; the scholars of Kalaam (philosophers) are Zandeeqs (unbelievers)." [\[11\]](#)

Imam Oza'e رحمه الله said: "When Allâh wills the punishment of people then He afflicts them with debates and discussions and stops them from Amal (actions)." [\[12\]](#)

Imam Abu Yusuf رحمه الله said: "Whoever tries to earn money through chemistry becomes poor, and whoever tries to learn Deen through Ilm-ul-Kalaam becomes Zindeeq." [\[13\]](#)

The same quotes are related by some other great scholars like Ibn Madeeni, Abu Zur'a, Abi Hatim ArRazi, Ishaq bin Ibraheem, Qasim bin Salaam, Laith bin Sa'ad, Malik, Sufyan At-Thawri رحمه الله, they all prohibited to read the books of AhlulKalaam and to attend their gatherings and lectures or to having any relation with them. [\[14\]](#)

Lots of scholars of Kalaam repented from this Ilm: [\[15\]](#)

Imam Abu Hamid Al-Gazali (rahimaullah) who was very famous and prominent scholar of Kalaam, in the end he also condemned the Ilm-ul-Kalaam and philosophy. He said in his book "Ahya Uloom-ud-Deen" (91, 92).

"As far as the harms of Ilm-ul-Kalaam (Logicism) concerns then its only job is to provoke doubts, to weaken Aqeedah and to finish up the confidence and steadfastness which is the base of Aqeedah. This disease starts gradually then it becomes so firm that returning to the truth seems to be almost impossible. The second harm is that it makes the false Aqeedah being stronger in the hearts of AhlulBidah..."

"As far as the benefits of Ilm-ul-Kalaam concerns then people believe it as the Ilm of revealing the facts and truth, but this thing is really farfetched and impossible. When you ponder on it you'll realize that it only causes blunder and deviation. If you heard the same statement by any Muhaddith whom you call as "Hashwiyyah", you might think that because he is a Muhaddith not the Alim of Kalaam that is why he is saying this, as the people usually oppose the thing they don't have knowledge of. But what if you heard it from someone who spent his entire life seeking this Ilm-e-Kalaam and became a prominent scholar of Kalaam [16] and finally left this Ilm out of severe distress, after all those mind-teasing logical debates. Rather this Ilm itself is the biggest hindrance in the way of knowledge. Although some facts could be revealed through this Ilm but it's very rare, however the facts it reveals can be understood without it more easily."

The interpreter of Aqeedah Tahawiyyah said after narrating the above mentioned speech of Imam Ghazali in opposition of Ilm-ul-Kalaam that: "These views of the personality like Imam Ghazali on Ilm-ul-Kalaam is really inclusive and undisputable."

Moreover he said: "Anything which could be found praiseworthy with those AhulKalaam, has already been in Quran with a more beautiful manner and a far better clarification. It is certainly impossible that one couldn't be guided or attain firmness in faith and knowledge through the verses of Allah and the narrations of Rasoolullah (salallahu alahi wasallam), but through the speeches and logics of those who themselves have drowned in the ocean of anxiety and ambiguity. Listen! It is obligatory upon us that we will make the speech of Allah and his messenger the base for everything, and contemplate on their meanings, and refer back to them for proving each and every matter." [17]

Further he said: "Ibn Rushd Al-Hafeed, who was the most knowledgeable in the Madhab of philosophy, said in his book named "Tahafat At-Tahafat": "Do the Philosophers and the AhulKalaam ever write anything reliable and trustworthy in the field of Aqeedah?!"

Likewise Aamdi, the great philosopher, was confused in various major rulings of beliefs throughout his life.

The same was happened to Imam Ghazali until he repented and left the Ilm-ul-Kalaam and adhered to the Hadiths of Rasoolullah (salallahu alaihi wasallam) rest of his life even the Sahih Bukhari was on his chest at the time of his death.

The same was related for Imam Razi, Shahrastani (mentioned above) even Sharastani declared at the time of his death that I am dying on the Aqeedah of my mother or on the Aqeedah of old women of Neshapur.

The famous student of Razi, Shams-ud-deen Khusro Shahi went to one of his friends and asked what your Aqeedah is? He replied: "the same as all Muslims believe" he then asked: "Are you confident in your heart on what you believe?" he said: "Yes" then he

said: "You must be thankful to Allah on this great blessing". As far as my condition I don't know which Aqeedah I should adopt, by Allah! I don't know which Aqeedah I should adopt, by Allah! I don't know which Aqeedah I should adopt; then he wept so much that his beard got wet.

Ibn Abi Hadeed was also amongst those who repented from Ilm-ul-Kalam his poetic verses criticizing Ilm-ul-Kalaam was very famous.

Khunchi said near his death like all those above mentioned scholars of Kalaam said.

One of their scholars said: "When I go to my bed and cover my face with blanket. I start the comparison among the different logical evidences of the scholars of Kalaam, until the dawn breaks and I never come to any result."

The interpreter or Tahawiyyah said: "Consider that they spent their whole life in those logical debates but lastly realized that they have wasted their life in collecting gossips. Now they are on the stage where the common folk, women and even young children were upon. Means the ending point of logics and philosophy for which they spent the whole life is the starting point of the pure Islamic creed. SubhanAllah!

The Father of Imam-ul-Haramain, Abu Muhammad Al-Juwaini was used to be confused regarding the Attributes of Allah (Subhanahu wa Ta'la) for ages and at last accepted the Madhhab of Salaf Saliheen and he wrote a sincere letter to his Ash'ari teachers which has been published by the title "Majmooa-tur-Rasail-il-Muneeriyyah" (174,187/1) [\[18\]](#)

The Existence of Allah سبحانه وتعالى or Tawheed-ur-Ruboobiyyah:

All the efforts and debates of AhlulKalaam end up with proving the existence of Allah سبحانه وتعالى or He is a Rab and Khaliq which is merely one part of Tawheed i.e. Tawheed-ur-Roboobiyyah while it is not enough to enter someone into the fold of Islam rather it has been believed and accepted by Kuffar of all ages and even now they believe in it.

"Say (O Muhammad [sal-Allâhu 'alayhi wa sallam]): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's punishment (for setting up rivals in worship with Allâh)?" (Yunus: 31)

"Say: "Whose is the earth and whosoever is therein? If you know!" They will say: "It is Allâh's!" Say: "Will you not then remember?" Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?" They will say: "Allâh." Say: "Will you not then fear Allâh?" Say: "In Whose Hand is the sovereignty of everything (i.e. treasures of everything)? And He protects (all), while against Whom there is no protector (i.e. if Allâh saves anyone, none can punish or harm him; and if Allâh punishes or harms anyone, none can save him), if you know?" They will say: "(All that belongs) to Allâh." Say: "How then are you deceived and turn away from the truth?" (Al-Mominoon: 84-89)

"And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" they will surely reply: "Allâh." How then are

they deviating? And if you were to ask them: "Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?" they will surely reply: "Allâh." Say: "All praise and thanks are Allâh's!" Nay, most of them have no sense." (Al-Ankaboot: 61, 63) [\[19\]](#)

The Tawheed with which all the messengers were sent was Tawheed-ul-Uloohiyyah or Ibadah i.e. (Lâ ilâha illa Allah) "There is no one worthy to be worshipped except Allah" and it is the base of Islam and due to this there were wars between the prophets and their enemies. Allah سبحانه وتعالى presents the evidences of Tawheed-ur-Robobiyyah (Tawheed of lordship) in order to prove Tawheed-ul-Uloohiyyah (Tawheed of worship) because the Kuffar of all ages except the Tawheed-ur-Robobiyyah. There are so many verses in Quran regarding this great principle like:

In Surah Fatiha Allah (subhanahu wa ta'la) said: **"All the praises and thanks be to Allâh, the Lord of the 'Alâmîn (mankind, jinns and all that exists)." (Tawheed-ur-Robobiyyah)** made it evidence for **"You (Alone) we worship, and You (Alone) we ask for help (for each and everything)." (Tawheed-ul-Uloohiyyah)**

"O mankind! Worship your Lord (Allâh), (Tawheed-ul-Uloohiyyah) Who created you and those who were before you (Tawheed-ur-Robobiyyah) so that you may become Al-Muttaqûn" (Al-Baqrah: 21)

"Lord of the heavens and the earth, and all that is between them (Tawheed-ur-Robobiyyah), so worship Him (Alone) and be constant and patient in His worship (Tawheed-ul-Uloohiyyah). Do you know of any who is similar to Him?" (Maryam: 65)

In Surah An-Naml Allah سبحانه وتعالى makes the Tawheed-ur-Robobiyyah evidence for Tawheed-ul-Uloohiyyah in a very beautiful manner. (*Subhanahu wa ta'la amma yushrikoon.*)

Say (O Muhammad [sal-Allâhu 'alayhi wa sallam]): "All praise and thanks are Allâh's, and peace be on His slaves whom He has chosen (for His Message)! Is Allâh better, or (all) that they ascribe as partners (to Him)?" (Of course, Allâh is Better).

Is not He (better than your gods) Who created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any ilâh (god) with Allâh? Nay, but they are a people who ascribe equals (to Him)!

Is not He (better than your gods) Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water)? Is there any ilâh (god) with Allâh? Nay, but most of them know not!

Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth,

generations after generations? Is there any ilâh (god) with Allâh? Little is that you remember!

Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His Mercy (rain)? Is there any ilâh (god) with Allâh? High Exalted is Allâh above all that they associate as partners (to Him)!

Is not He (better than your so-called gods) Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any ilâh (god) with Allâh? Say: "Bring forth your proofs, if you are truthful." (An-Naml: 59-64)

And you will find it in every verse contemplate on this verse of Surah Al-Zumur
"And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allâh (has created them)." (Tawheed-ur-Robobiyyah) Say: "Tell me then, the things that you invoke besides Allâh – if Allâh intended some harm for me, could they remove His harm? Or if He (Allâh) intended some mercy for me, could they withhold His Mercy?" Say: "Sufficient for me is Allâh; in Him those who trust (i.e. believers) must put their trust."(Tawheed Ulohiyyah) (Al-Zumur: 38)

Or the following verse which clearly shows what sort of shirk they were involved in and merely believing in Tawheed-ur-Robobiyyah was considered as not believing in Allah's Tawheed:

And those whom they invoke instead of Him (Allah) have no power of intercession – except for those who bear witness to the truth knowingly, and they know. (Shirk in the name of Waseela and Shafa'a in which most of the Muslims are involved today)

And if you ask them who created them, they will surely say: "Allâh." How then are they turned away? (Tawheed Rubobiyyah, and see what Rasoolullah صلى الله عليه وآله وسلم said in the next verse)

(And Allâh has the knowledge) of (Prophet Muhammad's) saying: "O my Lord! Verily, these are a people who believe not!" (Al-Zukhruf: 86-88)

The majority of Muslims have this Batil Aqeedah where they believe Tawheed Robobiyyah with this they invoke the prophet and the deceased pious people for help.

Narrated 'Abdullâh [radhi-yAllâhu 'anhu]: The Prophet [sal-Allâhu 'alayhi wa sallam] said one statement and I said another. The Prophet [sal-Allâhu 'alayhi wa sallam] said: "Whoever dies while still invoking anything other than Allâh as a rival to Allâh, will enter Hell (Fire)." And I said, "Whoever dies without invoking anything as a rival to Allâh, will enter Paradise." [\[20\]](#)

Sheikh Badee-ud-Deen Shah Rashdi AsSindi (rahmatullah alahi):

Anas b. Malik reported: The Messenger of Allah (salallahu alaihi wasallam) used to attack the enemy when it was dawn. He would listen to the Adhan; so if he heard an Adhan, he stopped, otherwise made an attack. Once on hearing a man says: Allaho Akbar, Allaho Akbar (Allah is the Greatest, Allah is the Greatest), the Messenger of

Allah (may peace be upon him) remarked: He is following al-Fitra (nature). Then hearing him says: Ashhadu an la ilaha illa Allah, Ashhadu an la ilaha illa Allah (I testify that there is no one worthy to be worshipped but Allah, I testify that there is no one worthy to be worshipped but Allah), the Messenger of Allah (salallahu alaihi wasallam) said: You have come out of the Fire (of Hell). They looked at him and found that he was a goatherd.

Commenting on this hadith the Sheikh said that Rasoolullah (salallahu alaihi wasallam) didn't guarantee him for paradise on just claiming or accepting that Allah is the Greatest which is Tawheed ur Rubobiyyah, rather he said he is on Fitrah because it is in Fitrah that every Mushrik accept this part of Tawheed

As Allah (subhanahu wa ta'la) said:

"And most of them believe not in Allāh except that they attribute partners to Him." (Yusuf: 106)

But when he heard him saying (I testify that there is no one worthy to be worshipped but Allah) which is Tawheed ul Uloohiyyah, he gave him glad tidings of Jannah. Hence it is proved that the Tawheed which is demanded by Islam is Tawheed ul Uloohiyyah and merely believing in Tawheed ur Rubobiyyah will not enter anyone into Jannah. [\[21\]](#)

Tawheed as Understood by the Philosophers

Shaykh Saalih ibn 'Abdillaah Al-Fawzaan

From his book *Duroos min Al-Qur'aan Al-Kareem* (p.15-17)

Translated exclusively for www.bakkah.net

[In the Name of Allaah, the All-Merciful, may His *Salaah* and *Salaam* be upon His final Messenger, and upon all his family members and companions, and those who follow his way, to proceed...]

There are those who say that *tawheed* is only one category - *tawheed ar-ruboobiyyah*. It is to acknowledge that Allaah is the Creator, the Provider, the Bringer of life and death, etc. They only refer to the actions of Allaah and to His Attributes. Upon this thought the scholars of philosophy and the independent thinkers have built their '*aqeedah*'. Their beliefs are found in their books, and if you were to read them, you would surely find that they affirm *tawheed ar-ruboobiyyah* only. So as far as they are concerned, whoever proclaims awareness of that is someone of *tawheed* to them. They have no understanding of *tawheed al-uloohiyyah*, nor of *tawheed al-asmaa' was-sifaat*, so they do not consider worshipping a grave or calling on the dead to be *shirk*. They may only say, "*This is making one's intention for other than Allaah, and it is wrong,*" but they will not say it is *shirk*.

Some of them say, "*Verily these people that call on the dead and seek help from those buried in graveyards are not people of shirk because they do not believe that these dead people or other objects of worship can actually create anything, nor can they provide or control the affairs along with Allaah. Since they have not believed that, they are not mushrikoon. These actions are not considered shirk, they have only taken these things as intercessors and intermediaries between them and Allaah!!*"

These are their sayings, and they are identical to the sayings of the polytheists of old, who said [\[22\]](#):

(We only worship them to get us closer to Allaah)

And Allaah says about them [\[23\]](#):

(And they worship other than Allaah, things that neither harm them nor benefit them, saying: *"These are our intercessors with Allaah"*)

The philosophers say, *"Verily it is not shirk to worship graves, nor to call on the dead or seek their help. It is merely tawassul (seeking a means to get close to Allaah), seeking intercession, and making intermediaries between us and Allaah. It is not shirk unless they believe that these things create, provide, or control the affairs along with Allaah!"*

This is stated specifically in their books and speeches. The few philosophers who do show any dislike for people falling into this merely say, *"This is only a mistake, as these people are ignorant and fell into this mistake due to their ignorance, not intentionally."*

However the majority of them do not show any contempt for it, rather they say, *"This is making intermediaries and intercessors with Allaah, it is not shirk."*

I am not attributing things to people that they have not actually said. These statements are present in their books that refute the people of *tawheed* and defend the people of *shirk*.

As for Allaah's Names and Attributes, they believe that affirming them would necessitate making Allaah like His Creation, so they deny them. They, like the *Jahmiyyah*, *Mu'tazilah*, *Ash'arees*, and the *Maaturediyyah*, negate *tawheed al-asmaa' was-sifaat*, thinking to preserve Allaah's Glory by not likening Him to His created things. So *tawheed* with them is limited to *tawheed ar-ruboobiyyah* only, as they have no understanding of *tawheed al-uloohiyyah*, nor any understanding of *tawheed al-asmaa' was-sifaat*.

They despise those who divide *tawheed* into three categories, so much so that one of their modern day writers wrote, *"Dividing tawheed into three categories is something from the Trinity!"* Their shamelessness reached this point, that they called this division an imitation of the Christians, and with Allaah is the Refuge! [\[24\]](#)

A doubt:

One might think that not every Kafir believes in Tawheed Robobiyyah e.g. Fir'on (Pharaoh), it is related about him in Quran that he used to claim **"Then he gathered (his people) and cried aloud, Saying: "I am your lord, most high." (An-Naziy'aat: 23-24)**

Or he said: **"Fir'aun (Pharaoh) said: "And what is the Lord of the 'Īlamīn (mankind, jinn and all that exists)?"**

Or **"[Fir'aun (Pharaoh)] said: "If you choose an ilāh (god) other than me, I will certainly put you among the prisoners." (Ash-Shu'araa: 23,29)**

Or **"Fir'aun (Pharaoh) said: "O chiefs! I know not that you have an ilāh (a god) other than me." (Al-Qasas: 38)**

Sheikh Muhammad bin Saleh Al-Uthaimen رحمه الله عليه gave answer to this doubt that Fir'aun and his likes they denied the lordship of Allah سبحانه وتعالى just out of arrogance not because they didn't believe in it rather it is stated in Quran that he believed that:

"And they denied them (those Ayât) wrongfully and arrogantly, though their own selves were convinced thereof [i.e. those (Ayât) are from Allāh, and He is the Lord and God]." (An-Naml: 14)

"[Mûsâ (Moses)] said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth." (Al-Israa: 102)

"The chiefs of Fir'aun's (Pharaoh) people said: "Will you leave Mûsâ (Moses) and his people to spread mischief in the land, and to abandon you and your gods?" (Al-A'araaf: 127)

It means that he himself worshiped some other Gods.

All of the above verses show that he did so out of arrogance while believing that Allah is my Rab.

As for AhlulKalaam the result of their debates is that Allah is Khaliq, Malik and Rab i.e. Tawheed-ur-Robobiyyah. That is why they say that Tawheed is "La Ahad Qadirun Alal Ikhtara' illa Allah" (No one has power to create except Allah) not the Tawheed of the messengers (La illaha illa Allah) (There is no one worthy to be worshipped except Allah). So they waste their energy and time in something which already has been understood and believed by Kuffar.

Sheikh Rabee bin Hadi Al-Madkhali:

By Allah! The Muslims afflicted by the incorrect interpretations of Mutakallameen (rhetoric theologians) and Philaspha (philosophers) etc. They said (Lâ ilâha illa Allah) means: there is no Creator no Sustainer, no one who gives life and causes death except Allah. So you will see those worshiping graves, slaughtering (animals), making vows and prostrating there, they will say to you: O brother! I am not worshiping him; I do not have faith that they can benefit or harm, as indeed who can benefit or harm is Allah. I do not say that he (the Prophet/Wali etc) is the Creator, since indeed I believe that the Creator is only Allah. But he does not aware that those things which he does in order to draw himself near to those deceased etc is the same worship that contradicts the Tawheed (Lâ ilâha illa Allah). They understood the (Lâ ilâha illa Allah) wrong and erroneous understanding that is very far away from the basic meaning of (Lâ ilâha illa Allah) which all the Prophets came with. So they slaughter (animals) for other than Allah, and make vows for other than Allah, and invoke other than Allah for help and other kinds of Shirk they involve in. why? Because of the ignorance of them from the meaning of (Lâ ilâha illa Allah),... Read their interpretations of the لا إله إلا الله, there is no Creator, no Sustainer, no one exist, no Watcher (over his creatures). (From the speech Taweed Awwalan)

Giving Dawah to Non-Muslims:

The Aqlanees/ AhlulKalaam always think that we are the one who spread the true Tawheed and glorify Allah سبحانه وتعالى above all bodily attributes according to them, so they reject or distort Allah's attribute believing that by this we save ourselves from giving any resemblance to Allah سبحانه وتعالى with His creation. And they used to and still debate with Non-Muslims explaining their so-called Tawheed fearing that if we explain to Non-Muslims that Allah سبحانه وتعالى has eyes, hands, fingers and other attributes like this they (non-Muslims) will think that Muslims also worship images or idols, so we glorify Allah سبحانه وتعالى above all such attributes, and the same is being done by Dr. Zakir Naik nowadays when he said that if you (Non-Muslims) say that Allah سبحانه وتعالى has eyes, hands etc he will strongly opposed you.

Rasoolullah صلى الله عليه وآله وسلم strong desire for people to believe:

Rasoolullah صلى الله عليه وآله وسلم had a strong desire that people accept Islam and Tawheed and leave Shirk in order to save themselves from hell-fire. But instead of this pure and good intention Allah سبحانه وتعالى didn't allow him to compromise on Dawah of Tawheed and the Manhaj of Anbiyah in giving Dawah.

They wish that you should compromise (in religion out of courtesy) with them, so they (too) would compromise with you. (Al-Kalam: 9)

Verily, they were about to tempt you away from that which We have revealed (the Qur'ân) to you (O Muhammad [sal-Allâhu 'alayhi wa sallam]), to fabricate something other than it against Us, and then they would certainly have taken you a Khalîl (an intimate friend)!

And had We not made you stand firm, you would nearly have inclined to them a little.

In that case We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against Us. (Bani-Isreal: 73-75)

Following are some examples of Rasoolullah's صلى الله عليه وآله وسلم strong desire for people to accept Islam and the truth which he had brought to them.

Indeed, We know that your breast is straitened at what they say. (Al-Hijr: 97)

Is he, then, to whom the evil of his deeds is made fair-seeming, so that he considers it as good (equal to one who is rightly guided)? Verily, Allâh sends astray whom He wills, and guides whom He wills. So destroy not yourself (O Muhammad [sal-Allâhu 'alayhi wa sallam]) in sorrow for them. Truly, Allâh is All-Knower of what they do! (Al-Fatir: 8)

Perhaps you would kill yourself (O Muhammad [sal-Allâhu 'alayhi wa sallam]) in grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Qur'ân). (Al-Kahf: 6)

But Allah (subhanahu wa ta'la) gave him صلى الله عليه وآله وسلم relaxation by following such verses:

And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) then compel mankind, until they become believers. It is not for any person to believe, except by the Leave of Allâh, and He will put the wrath on those who are heedless. (Al-Yunus: 99-100)

Not upon you (Muhammad [sal-Allâhu 'alayhi wa sallam]) is their guidance, but Allâh guides whom He wills. (Al-Baqrah: 272)

Verily, you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) guide not whom you like, but Allâh guides whom He wills. And He knows best those who are the guided. (Al-Qasas: 56)

And most of mankind will not believe even if you desire it eagerly. (Yusuf: 103)

If you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) covet for their guidance, then verily, Allâh guides not those whom He makes to go astray (or none can guide him whom Allâh sends astray). And they will have no helpers. (An-Nahl: 37)

We accept that the people at IRF, Dr.Zakir Naik and other than them they might have good intentions like they want non-Muslims to accept Islam (as many friends make it a daleel that they are on right path) but anyhow it is not allowed for them to astray away from the manhaj of anbiyah and salaf in giving dawah or even compromise over some basics of Deen.

Allah's said in Quran that:

Indeed in the Messenger of Allâh (Muhammad [sal-Allâhu 'alayhi wa sallam]) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much. (Al-Ahzaab: 21)

Contemplate on the following couple of incidents from his صلى الله عليه وآله وسلم seerah: 'Ali bin Abi Talhah narrated that Ibn 'Abbas رضى الله عنه said about Allah's statement, (Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took). "In the Preserved Book, that war spoils and prisoners of war will be made allowed for you, (would have touched you for what you took), because of the captives.

Abu Zmail said that the hadith was narrated to him by Ibn 'Abbas رضى الله عنه who said: While on that day a Muslim was chasing a disbeliever who was going ahead of him, he heard over him' the swishing of the whip and the voice of the rider saying: Go ahead, Haizi'm! He glanced at the polytheist who had (now) fallen down on his back. When he looked at him (carefully he found that) there was a scar on his nose and his face was torn as if it had been lashed with a whip, and had turned green with its poison. An Ansari came to the Messenger of Allah صلى الله عليه وآله وسلم and related this (event) to him. He said: You have told the truth. This was the help from the third heaven. The Muslims that day (i.e. the day of the Battle of Badr) killed seventy persons and captured seventy. The Messenger of Allah (may peace be upon him) said to Abu Bakr and 'Umar (Allah be pleased with them): What is your opinion about these captives? Abu Bakr said: They are our kith and kin. I think you should release them after getting from them a ransom. This will be a source of strength to us against the infidels. It is quite possible that Allah may guide them to Islam. Then the Messenger of Allah صلى الله عليه وآله وسلم said: What is your opinion. Ibn Khattab? He said: Messenger of Allah. I do not hold the same opinion as Abu Bakr. I am of the opinion that you should hand them over to us so that we may cut off their heads. Hand over 'Aqil to 'Ali that he may cut off his head, and hand over such and such relative to me that I may cut off his head. They are leaders of the disbelievers and veterans among them. The Messenger of Allah صلى الله عليه وآله وسلم approved the opinion of Abu Bakr and did not approve what I said The next day when I came to the Messenger of Allah صلى الله عليه وآله وسلم, I found that both he and Abu Bakr were sitting shedding tears. I said: Messenger of Allah, why are you and your Companion shedding tears? Tell me the reason. For I will weep at, if not, I will at least pretend to weep in sympathy with you. The Messenger of Allah صلى الله عليه وآله وسلم said: I weep for what has happened to your companions for taking ransom (from the prisoners). I was shown the torture to which they were subjected. It was brought to me as close as this tree. (He

pointed to a tree close to him.) Then Allah سبحانه وتعالى revealed the verse: **"It is not befitting for a prophet that he should take prisoners until the force of the disbelievers has been crushed..."** to the end of the verse: **"so eat ye the spoils of war, (it is) lawful and pure. So Allah made booty lawful for them."** [\[25\]](#)

If you see this incident and the prophet's stance in that scenario no any sound minded person could objected to what he صلى الله عليه وآله وسلم did and had anyone other than Rasoolullah صلى الله عليه وآله وسلم would have to face such situation it could be the best possible stance which he صلى الله عليه وآله وسلم took. At that time Muslims were in need of such financial means and it was hoped that they might embrace Islam inspiring by this act of mercy. It was according to aqal, logic and wisdom to free the prisoners against the money they paid but Islam is the name of obeying wahi (Quran and Sunnah) not human's logic and aqal even if it is a pure and sincere aqal and wisdom of a prophet. So the claim that such and such does so and so e.g. cooperation with ahlulshirk and bidah or use logic instead of Quran and sunnah in order to spread dawah of Islam to non-Muslims etc but Allah will not accept until his manhaj is according to Quran and Sunnah and what the salaf of this ummah were upon.

The second incident is that more than one scholars of Tafsir mentioned that one day the Messenger of Allah was addressing one of the great leaders of the Quraysh while hoping that he would accept Islam. While he was speaking in direct conversation with him, Ibn Umm Maktum came to him, and he was of those who had accepted Islam in its earliest days. He (Ibn Umm Maktum) then began asking the Messenger of Allah about something, urgently beseeching him. The Prophet hoped that the man would be guided, so he asked Ibn Umm Maktum to wait for a moment so he could complete his conversation. He frowned in the face of Ibn Umm Maktum and turned away from him in order to face the other man. Thus, Allah revealed, (He frowned and turned away. Because there came to him the blind man. And how can you know that he might become pure) meaning, he may attain purification and cleanliness in his soul. (Or he might receive admonition, and the admonition might profit him) meaning, he may receive admonition and abstain from the forbidden. (As for him who thinks himself self-sufficient. To him you attend;) meaning, 'you face the rich person so that perhaps he may be guided.' (What does it matter to you if he will not become pure) meaning, 'you are not responsible for him if he does not attain purification.' (But as for him who came to you running. And is afraid.) meaning, 'he is seeking you and he comes to you so that he may be guided by what you say to him.' (Of him you are neglectful and divert your attention to another.) meaning, 'you are too busy.' Here Allah commands His Messenger to not single anyone out with the warning. Rather, he should equal warn the noble and the weak, the poor and the rich, the master and the slave, the men and the women, the young and the old. Then Allah will guide whomever He chooses to a path that is straight. He has the profound wisdom and the decisive proof. Abu Ya'la and Ibn Jarir both recorded from 'A'ishah that she said about, (He frowned and turned away.) was revealed." At-Tirmirdhi recorded this Hadith but he did not mention that it was narrated by 'A'ishah. I say it is reported like this in Al-Muwatta' as well. (Nay; indeed it is an admonition.) meaning, this Surah, or this advice in conveying knowledge equally among people, whether they are of noble or low class. Qatadah and As-Suddi both said.

If you see this incident and the prophet's stance in that scenario no any sound minded person could objected to what he صلى الله عليه وآله وسلم did and had anyone other than Rasoolullah صلى الله عليه وآله وسلم would have to face such situation it could be the best possible stance which he صلى الله عليه وآله وسلم took. At that time Muslims were in need of such major personalities to embrace Islam and it is according to aqal, logic and wisdom to face that Mushrik leader and explain the dawah of Islam to him rather than turn away from him to that blind sahabi who was inquiring a common question but the Islam is the name of obeying wahi (Quran and Sunnah) not human's logic and aqal.

Hence it is proved that the correctness intention is not the only requirement for Dawah or any good deed but

The Aqal is in Heart:

Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind. (Al-Hajj: 46)

[1] Dr. Zakir Naik said the same "God cannot be unjust...the moment he is unjust he ceases to be God... God cannot be cruel...you can list a thousand things" (Is Quraan Word of God, from the CD-"Presenting Islaam and Clarifying Misconceptions –Lecture series by Dr.Zaakir Naik, Developed by AHYA Multi-Media- 12 Enlightening Sessions)

[2] Dr.Zakir always proves the Ahkam of Islam by logics as it is the judge to determine thing right or wrong.

[3] Book of Purification Book1, Hadith Number 162-164, Chapter: How to wipe over the socks.

[4] Haruriya related to the place Harur the headquarter of Khawarij.

[5] Book 003, Hadith Number 660-662 Chapter : It is obligatory for menstruating woman to complete the abandoned fats, but not the abandoned prayers.

[6] Sahih Ibn Maajah: Chapter: Dignity of the Hadiths of Rasoolullah (salallaho alaihi wasallam) no.20 graded as Hasan by Albany.

[7] (Muqaddamah ibn Khaldoon: 458)

[8] This reference taken from www.allaahuakbar.in

[9] If the Aqal is criteria and Allah bestowed all mankind with Aqal then why the Hujjah wasn't established until Allah Ta'la had sent the prophets. It means that Aqal is not Hujjah rather the Wali (revelation) is Hujjah. (Translator's note)

[10] Talbees Iblees by Ibn Jawzi pg.82

[11] Talbees Iblees by Ibn Jawzi pg.83

[12] Sharh Usool-e-Aetiqaad AhlusSunnah of Laalikai: 145/1

[13] Sharh Usool-e-Aetiqaad AhlusSunnah of Laalikai: 147/1, Saoon-ul-Mantooq wal Kalaam by Imam Syuti.

[14] Sharh Usool Aetiqaad AhlusSunnah: 151/1

[15] Qatf-ul-Jana Ad-Dani Sharh Muqaddamah Aqeedah Al-Qairwani by Sheikh Abdul Muhsin Al-Ubbad.

[16] Here Imam Ghazali intending himself.

[17] Sharh Tahawiyyah, Pg: 238

[18] Sharh Tahawiyyah, Pg: 242

[19] See also Luqman: 25, Zumar: 38, Zukhraf: 9, 87.

[20] [Sahih Al-Bukhâri, 6/4497 (O.P.24)].

[21] From Sheikh's speech on Tawheed ul Uloohiyyah in Urdu.

[22] the meaning of Soorah Az-Zumar (39):3

[23] the meaning of Soorah Yoonus (10):18

[24] Taken from BAKKAHnet (www.bakkaah.net)

[25] Also related by Ahmed with slight difference of wordings. See Tafseer ibn katheer.

Allaah's Names are Tauqif--- Similarities between Zakir Naik & Soofees

And (all) the Most Beautiful Names belong to Allâh, so call on Him by them

**30 Questions that affirmed Dr.Zakir Naik (India) and his group members (IRFians)
are deviants**

Bismillah-ir-Rehamn-ir-Raheem

Alhamdulillah Rabbil Aalameen was salatu was salam ala rasoolihil ameen wa ba'd:

These are some famous and widely circulated articles or sayings of Dr.Zakir Naik which we will present to **Sheikh Allamah Abi AbdurRehman Yahya bin Ali Al-Hajori Al-Yemeni** for answers:

Q1: Zakir Naik says that: "You can call Allah by any name but it should be a beautiful name"

**Reference:" In Islaam there is nothing like tin Allah, Allah is Pure He is Unique You can Call Him by any name but it should be a beautiful name"
(Is Quraan Word of God, from the CD-"Presenting Islaam and Clarifying Misconceptions –Lecture series by Dr.Zaakir Naik, Developed by AHYA Multi-Media- 12 Enlightening Sessions)**

The answer of Sheikh Barakallah feehi:

After masnoon khutbah...

As for the statement of giving permission to everyone that they may name Allah with such name which he never named Himself with, then there's a feigning and forged concerning Allah. Therefore this saying is falsehood and it is not relied upon (or proved by) Quran, Sunnah or Ijma (consensus). And I have already refuted a Sufi named Umar bin Hafeez in one of my articles for the similar saying as he called Allah with unaffirmed (unauthentic) names. So there's no need for repetition of those evidences, because that refutation will suffice Dr.Zakir also.

Sufi Umar bin Hafeez said in his book (Khulasa-tul-Madad An-Nabwi fe Awrad Aal be A'lawi pg: 39) under the heading "Dua with the beautiful Names of Allah Ya Muqsit! Ya Nafe'! , Ya Jame'! " يا مقسط يانافع يا جامع

The refutation of Sheikh Abu AbdurRehman Yahya Al-Hajori (hafizaullah) on Dr.Zakir Naik

Allah says "(And (all) the Most Beautiful Names belong to Allâh so call on Him by them...." (Al-A'raaf:180)

So how do you call Allah by the names which are not proved for Him? E.g. (Ya Nafe'...). And calling Allah by names which He never named himself with or His Prophet (صلى الله عليه وآله وسلم) is from "saying things about Allâh of which you have no knowledge". And if we name Umar bin Hafeez other than his name he'll never be pleased with it and he'll consider it as making him defective and imperfect. Then how he pleased for Allah what he never pleased for himself and he is alongside with this fabrication also went against the evidences and the consensus of Ummah.

Statements of Scholars Regarding Allah's Names and Attributes:

Imam Shafa'e (رحمه الله) said: "There are Names and Attributes of Allah Ta'la affirmed by His Book (Quran) and informed by His Messenger (صلى الله عليه وآله وسلم) (Hadith) and it is not for anyone on which hujjah (proof) is established that one should reject it." (Zam-ut-Taweel, pg: 121)

Imam Ahmed (رحمه الله) said regarding the Attributes (of Allah) that: "They couldn't be known except by what Allah ascribed Himself with like He is Samee' (All-Hearer) and Baseer (All-Seer), however those who ascribed Him with such Attributes can't reach or imagine His (reality of) Attributes and can't transgress the Quran and the Sunnah as well. So we say what He said and ascribe what He ascribed Himself with and we don't transgress the Quran." (AlMasail wa Rasail fe al-Aqeedah by Imam Ahmed [288/1], Ijtama Al-Juyoosh Al-Islamiyyah [pg: 83] and Fatawa Ibn Taymiyyah [26/5])

Imam Darmi Abu Sa'eed Uthmaan bin Sa'eed (رحمه الله) said: "And we ascribe Him with what He ascribed Himself with or what His Messenger (صلى الله عليه وآله وسلم) ascribed Him with." (Al-Rad ala Bishr Al-Mareesi Demn Aqaid-us-Salaf, pg: 374)

Imam-ul-Aimmah Abu Bakr Muhammad bin Ishaaq (رحمه الله) said: "So the Madhab (creed) of us and all the Salaf from Hijaz (Saudia), Tahama, Yemen, Iraq, Shaam (Syria)

and Misr (Egypt) is that we affirm for Allah what He affirmed for Himself." (At-Tawheed by Ibn Khuzaimah, 26/1)

Imam Abu Bakr Ahmed bin Isma'eel famous as Al-Isma'eeli (رحمه الله) said: "And they (Imams of AhlulHadith) believe that Allah (سبحانه وتعالى) is called on by His beautiful Names and He is ascribed by the Attributes which was named or ascribed by His Messenger (صلى الله عليه وآله وسلم) (A'tiqad Aimmah AhlulHadees, pg: 35)

Imam Abu Nasr Ubaidullah bin Sa'eed Al-Sajzi (رحمه الله) said: "And the Aimmah (scholars) agreed that the Attributes (of Allah) will not be taken except through Touqif (revealed evidences). And it is impermissible to ascribe Allah سبحانه وتعالى with any Attribute which He or His Messenger (صلى الله عليه وآله وسلم) never ascribed Him with. (Al-Rad ala man Ankara al-Harf was-Soat, pg: 121)

Imam ibn AbdulBarr (رحمه الله) said: "AhlusSunnah are agreed upon the affirmation of the Attributes mentioned in Quran and Sunnah and they believe in them in actual or literal sense not in figurative or metaphorical sense." (At-Tamheed ,145/7 and Fatawa Ibn Taymiyyah, 87/5)

Abul-Hasan Al-Qabsi (رحمه الله) said: "Names will be taken by Touqif (revealed evidences) from Quran, Sunnah and Ijma' (consensus)." (Al-Fath, 226/11)

Imam Abul-Qasim Al Qushairy (رحمه الله) said: "The Names (of Allah) will be taken Touqifiyyah (through revelation) from Quran, Sunnah and Ijma (consensus). (AlFath, 226/11)

Imam Abul-Hasan Al-Qabsy (رحمه الله) said: "The Names and Attributes of Allah سبحانه وتعالى couldn't be known except through Quran, Sunnah and Ijma nothing can be included in it through Qiyas (analogy)." (Al-Fath, 220/11)

Imam Ibn Mandah (رحمه الله) said: "The Names and Attributes of Allah سبحانه وتعالى is Touqifiyyah and AhlusSunnah wal Jama'h never ascribe to Allah سبحانه وتعالى except what He ascribed for Himself in His Book or what is authentically affirmed by Rasoolullah (صلى الله عليه وآله وسلم)" (At-Tawheed by Ibn Mandah, 135/2)

Imam Ibn Hazam (رحمه الله) said: "It is proved that not to name Allah (رحمه الله) except with what He named Himself. (Al-Muhalla 31/8)

Imam Baghwi (رحمه الله) said: "The Names of Allah سبحانه وتعالى is on Touqeef" (Mu'lim ut-Tanzeel, 308/3)

Imam Safareeni (رحمه الله) said in Lawame' ul-Anwaar:
As for about (evidences) Touqifiyyah

The proofs are sufficient for us

Then he explained this verse and said: "O AhlusSunnah and Salafees! There are sufficient and lofty evidences from the Sharay' (Legislator) for us regarding the affirmation of Touqeef in the Names of Allah (the Creator, the most High, the Exalted), they are

sufficed in their purpose, because that which is not affirmed by the Legislator (Allah) couldn't be taken to implement on Him. And the rule or base about this is impermissibility until the proof for permissibility has been established. And when it is established it is called Touqifiyyah.
(Lawama' ul-Anwar: 124-125/1)

Imam Ibn Taymiyyah (رحمه الله) said: "And the essence of the sayings about the affirmation of Allah's Attributes is the saying on which the Salaf of Ummah and their Imams were upon i.e. to ascribe to Allah سبحانه وتعالى what He ascribed to Himself or His Messenger (صلى الله عليه وآله وسلم) ascribed to Him while keeping away from Tehreef (distortion /alteration /misinterpretation), Tamseel (likening), Takyeeef (conformation) and Ta'teel (denying).

Allah said that: "There is nothing like Him..." (Ash-Shoora: 11) Not in his beingness neither in His Attributes or Actions. [End of what Sheikh-ul-Islam intended to explain]
(Majmoo' ul-Fatawa: 515/6)

And his student Imam Ibn-ul-Qayyam (رحمه الله) said (within the principles he explained regarding the Attributes of Allah سبحانه وتعالى): "The seventh is whatever is implement on Him from the Names and Attributes are Touqifee. (Badae' al-Fawaaid: 162/1)

So it is obligated upon him not to affirm the Names or Attributes of Allah سبحانه وتعالى without any authentic evidence from Quran and Sunnah because Allah said in Quran:

"And (all) the Most Beautiful Names belong to Allâh, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do." (Al-A'araaf:180)

And naming Allah سبحانه وتعالى without any authentic evidence is from the "saying things about Allâh of which you have no knowledge" and indeed Allah سبحانه وتعالى linked the "saying things about Allâh of which you have no knowledge" with the Major Shirk, thus He said:

"Say (O Muhammad [sal-Allâhu 'alayhi wa sallam]): "(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge." (Al-A'araaf:33)

And He said: **"And follow not (say not or do not or witness not) that of which you have no knowledge..." (Isra: 36)**

And Rasoolullah (صلى الله عليه وآله وسلم) was used to say: **"I seek refuge in you, from You (i.e.your Anger), I could never praise Thee enough [as You deserve], You are as You praised yourself." (Sahih Muslim)**

The refutation of Sheikh Abu Amr Abdul Kareem Al-Hajori's on Dr.Zakir Naik

Q: He said that: "you can call Allah Sub'hanahu wa ta'ala by any name but it should be a beautiful name, it should not conjure up a mental picture...."

Reference:

Zakir Naik gives his example to explain the Asma wa Sifat of Allah and then to explain the indivisibility of the Attributes of God and says Major religions give each attribute a form that is where they have mistaken.

"...there are some people who say....see... God Almighty can be called by various names... I do agree with them...the Quraan says the same Quran says in surah isra , chapter no.17. verse no.110 it says...qulidullah.....say call upon him by Allah or call upon him by Rahmaan...by whichever name you call upon him ...to Him belongs the most beautiful names..., so the holy Quraan says you can call upon Allah by any name but it should be a beautiful name....it should not conjure up a mental picture...and the holy Quraan gives no less than 99 different attributes to Allah subhanwatala..99 different attributes to Allah subhanwatala....Rahmaan , Raheem, Jabbar, Al Kareem, Al Quddus, Khalique, several ..Merciful...most Gracious ..the Creator...no less than 99 different attributes....you can call Allah subhanwatala by any name..Allah is Rahmaan, Allah is Raheem, Allah is Khalique, these are the attributes of Allah subhanwatala...but if you single out attribute..and you say this is Allah subhanwatala..we have got no objection...but if you say...but if you single out an attribute and give each attribute a different definition , give each attribute a different form then we take strong exception to that..let me give you an EXAMPLE...suppose someone describes me...that dr.zakir naik ..he is the president of the islaamic research foundation, he is the chairman of the IRF educational trust, he is the president of the Islamic dimensions, he is the husband of mrs.farhat zakir naik, he is the father of farik zakir naik, all these are different attributes...or different types of definition of dr.zakir naik..so if you say he is the president of Islamic research foundation..its a correct definition...dr.zakir naik is the chairman of IRF educational trust it's a correct definition...but if you pick up each definition ...each attribute and give it a different formfor example...dr.zakir naik...his height is about 5 feet 11 inches...my height is 5 feet 11 inches...I am wheatish in complexion...I wear spectacles...I am thin...but now you tell me that the president ...of Islamic research foundation is zakir naik who is 4 ½ feet...the attribute is correct...dr.zakir naik is the president of Islamic research foundation...but the moment you give it a different form...instead of 5 feet 11 inches...you say that he is 4 ½ feet ..then dr.zakir naik is the president of Islamic Research Foundation...but he is not 4 1/2 feet ...if you say dr.zakir naik is the husband of mrs. Farhat zakir naik....and he is a fat person...he does not wear spectacles..., dr.zakir naik is the husband of mrs. Farhat naik but he is not fat....so you can give attribute to Allah subhanwatala to Almighty God ...but don't give a different form...if you say dr.zakir naik is only the president of Islamic research foundation...and nothing else...then the

definition is wrong...because while am the president of Islamic research foundation ...am also the husband of my wife mrs.farhat zakir naik am also the father of my son farik zakir naik.. so you can't single out one attribute and say...this attribute is alone God Almighty...all put together is dr.zakir naik...SIMILARLY when you are describing Allah subhanwatala you can very well say He is Rab, He is Rahmaan, He is Raheem ... but if you say that Rab is a different Allah..., and Rahmaan is a different Allah subhanwatala, and Khalique is a different Allah then that is not the concept of Allah subhanwatala in Islaam.. all put together itself is Allah subhanwatala ..this is what major religions make mistake ..they pick up one attribute and they call him a different god , they pick up another attribute and give it a different form...and call it a another god ...in Islam all these attributes put together is Allah subhanwatala...you cannot single out one attribute and say ..this alone is Allah subhanwatala..." .(Salaah- The programming towards righteousness- ---"Presenting Islaam and Clarifying Misconceptions –Lecture series by Dr.Zaakir Naik, Developed by AHYA Multi-Media- 12 Enlightening Sessions)

Sheikh Abu Amr Abdul Kareem Al-Hajori's Reply:

(He said) One can call Allah by any name. (O.K then) Can one call Allah by ya Zaid!? Why, is Zaid not hasan (beautiful) name? Allah Ta'ala said:

"And (all) the Most Beautiful Names belong to Allâh, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do." (Al-A'araaf:180)

And scholars described from the Ilhaad in the Names of Allah is to name Him other than what He named Himself. As the Mushrikeen of Makkah named their deities as "Laat" derived it from the name Allah, "Manat" from Al-Mannan and "Uzza" from Al-Azeez. So this is Ilhaad in the Names of Allah. And his (Dr.Naik's) statement that one can call Allah by any name it is also from Ilhaad.

Q: But he restricted it with that "it should not conjure up a mental picture..."

Ans: This restriction can only apply in the Names such as Al-Azeez, Al-Ghafoor, Al-Wahhab, Al-Ghaffar, Ar-Rehman and in any Name of Allah you call on don't conjure up Tamseel (Likening) as we explained in the yesterday's lecture, so as the Taqyeef (conformation) Ta'teel (denying) and Tehreef (distortion/alteration/misinterpretation). And likewise Tamseel (Likening) but only to restrict it with mental picture or (even) without it, this is not allowed either. Even if one calls Allah with the Names affirmed by Quran and Sunnah this condition will implement and as for this (what is mentioned in the question) then it is not allowed. (...words unclear....)

Translator: Tariq Ali (Karachi)

The Fajoor of zakir naik with regard to principle of Al wala wal Bara

Aqeedah Al-Wala (love/allegiance) and Al-Bara (hate/disassociation) for the sake of Allah سبحانه وتعالى

Assalamoalaikum

Following are some Ayaats and Haidths regarding this Aqeedah.

Allah سبحانه وتعالى said in Quran:

"You (O Muhammad [sal-Allâhu 'alayhi wa sallam]) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad [sal-Allâhu 'alayhi wa sallam]), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Rûh (proofs, light and true guidance) from Himself. And He will admit them to Jannah (Gardens) under which rivers flow, to dwell therein (forever). Allâh is pleased with them, and they with Him. They are the party of Allâh. Verily, it is the party of Allâh that will be the successful." (Al-Mujadilah: 22)

"Indeed there has been an excellent example for you in Ibrâhîm and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh, we have rejected you, and there has appeared between us and you, hostility and hatred for ever until you believe in Allâh Alone," (Al-Mumtahinah: 4)

"And (remember) the Day when the Zâlim will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger (Muhammad [sal-Allâhu 'alayhi wa sallam]) "Ah! Woe to me! Would that I had never taken so-and-so as a Khalîl (an intimate friend)! He indeed led me astray from the Reminder (this Qur'ân) after it had come to me. And Shaitân is to man ever a deserter in the hour of need." (Surah Furqan: 27-29, Tafsir Al-Qurtubi)

"O you who believe! Take not the Jews and the Christians as Auliya' (friends), they are but Auliya' of each other. And if any amongst you takes them as Auliya', then surely, he is one of them. Verily, Allâh guides not those people who are the Zâlimûn." (Al-Maidah: 51)

Narated By Abu Huraira رضى الله عنه: The Prophet صلى الله عليه وآله وسلم said, "Allah will give shade, to seven, on the Day when there will be no shade but His. (These seven persons are) a just ruler, a youth who has been brought up in the worship of Allah (i.e. worships Allah sincerely from childhood), a man whose heart is attached to the mosques (i.e. to pray the compulsory prayers in the mosque in congregation), **two persons who love each other only for Allah's sake and they meet and part in Allah's cause only** , a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: I am afraid of Allah, a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and a person who remembers Allah in seclusion and his eyes are then flooded with tears." (Bukhari, Book of Azan, Hadith# 629)

Narated by AbuDharr رضى الله عنه: The Prophet صلى الله عليه وآله وسلم said: "The best of the actions is to love for the sake of Allah and to hate for the sake of Allah. (Abu Dawud. Book 35. "Model Behavior of the Prophet", Hadith# 4582)

Narated by AbuSa'id al-Khudri رضى الله عنه: The Prophet صلى الله عليه وآله وسلم said: "Associate only with a believer and let only an Allah-fearing man eat your meals." (Abu Dawud: Book 036 General Behavior, Hadith Number 4814.)

Narated By AbuHurayrah رضى الله عنه: The Prophet صلى الله عليه وآله وسلم said: "A man follows the religion of his friend; so each one should consider whom he makes his friend." Book 036, Hadith Number 4815.

Abu Huraira رضى الله عنه reported Allah's Messenger (صلى الله عليه وآله وسلم) as saying: "Verily. Allah would say on the Day of Resurrection: Where are those who have mutual love for My Glory's sake? Today I shall shelter them in My shadow when there is no other shadow but the shadow of Mine." (Book 032, Chapter: Merit of love for the sake of Allah. Hadith Number 6225) in another narration it is mentioned that they will enter into Jannah without calling for account.

And there are so many verses and hadiths regarding this essential part of Eman.

Sheikh Yahya Al-Hajori (hafizaullah)

Zaakir Naik said: "The common Hindu...the common Muslim Alhamdulillah... we love each otherwe love our non-muslim brothers..." (Concept of God in Major religions-from the CD-"Presenting Islaam and Clarifying Misconceptions –Lecture series by Dr.Zaakir Naik, Developed by AHYA Multi-Media- 12 Enlightening Sessions)

Sheikh's reply:

We seek Allah's refuge from this Fajoor (wickedness, transgression, evilness and sinfulness) which contradicts to the saying of Allah سبحانه وتعالى that:

"You (O Muhammad [sal-Allâhu 'alayhi wa sallam]) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad [sal-Allâhu 'alayhi wa sallam]), even though they were their fathers or their sons or their brothers or their kindred (people)...." (AlMujadalah: 22)

See, my brothers how those Ikhwan-ul-Muslimeen [1] and those who associate to their thoughts of Aqlania [2] love all the Kuffars and Mulhideen (atheists/ infidels), while on the other side they themselves refrain and keep others away from the Ulama of Sunnah and Deen. This is upon all those who are the followers of such concepts or other than them that they should love for the sake of Allah سبحانه وتعالى because what they are doing is against the Hadiths of Rasoolullah صلى الله عليه وآله وسلم such as: **"A believer for his fellow-believer is just like foundation which strengthen each other"** or the saying of Allah سبحانه وتعالى :

"But if they repent [by rejecting Shirk and accept Tawheed], perform As-Salât and give Zakât, then they are your brethren in religion." (At-Tawbah: 13)

The correct understanding of the above verse is that there is no brotherhood except for *Deen*. As for them (*Ikhwaan/ Aqlanis* etc) then their brotherhood is for everyone [3] even for the *Shaitan*, having this fragile and destructive *Aqeedah* and those who adhere to them haven't have any *Wala* for the *Haq* and *Bara* for the *Batil*.

Narated By 'Aisha رضى الله عنه : When the Prophet صلى الله عليه وآله وسلم became ill, some of his wives talked about a church which they had seen in Ethiopia and it was called Mariya. Um Salma and Um Habiba had been to Ethiopia, and both of them narrated its (the Church's) beauty and the pictures it contained. The Prophet raised his head and said, "Those are the people who, whenever a pious man dies amongst them, make a place of worship at his grave and then they make those pictures in it. Those are the worst creatures in the Sight of Allah." [4]

Allah سبحانه وتعالى named them "the worst of creatures" when He سبحانه وتعالى said:

"Verily, those who disbelieve from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn, will abide in the fire of Hell. They are the worst of creatures" (Al-Bayyinah: 06)

How then you love "the worst of creatures"?!

[Another thing is that in his organization you will find individuals/Daees having corrupt Aqeedah e.g. Dr.Israr Ahmed who believes in Wahdatal-Wojood, which is against the aqeedah of al-wala wal-bara. One may say that you can't blame the whole IRF for this individual but they should keep this in their minds that Rasoolullah صلى الله عليه وآله وسلم said: "Man is on the Deen of his friend." And this is what aqeedah of al-wala wal-bara means. If you are not in agreement with his aqeedah you mustn't let him to propagate on your platforms because it shows your affirmation of whatever he preaches especially if you never refute him on the very spot.] [5]

Zakir Naik Calls Hindus as Dear Brother, My Hindu Friend & says that to reach the common terms mentioned in Quraan we have to use the Hindu religious books and asks Muslims to memorise the verses from hindu religious books to do dawah to hindus.

Reference:

"..the question posed by the brother was..the hindus they don't themselves read the Gita..they don't know much about their holy scripture...they only know about Krishna..etc....so do we do dawah with them....what we have to tell them...the we have to ask them....as the Quraan says...ta'alaui ila kalimatan sawaaimbaina na wa baina kum....that come to common terms as between us and you...which is the first term?....Allah na'abuda ilAllah...that we worship none but Allah...wa laa nushrika bihi...that we associate no partners with him...the holy quraan says the best way to do da'awah is to say...Allah na'abuda ilAllah..... if they quote about Krishna ...you have to say: DEAR BROTHER... MY HINDU FRIEND where do u come to know about Krishna ...he will say in mahabarat in bagwat gitalet him do the job..bhagwat gita is one of the holy scripture of the hindusso you have to say ..since you believe in bhagwat gita....and you quote krishna..bagwat gita also says in chapter no.7..verse no.19 to 23 it says....all those who do idol worship they are materialistic people...those who do idol worship they are materialistic people.....they say when they speak about Krishna and other lord they say we come to know about these things from the Vedas.....they give a talk quoting from the Vedas that if you say you believe in lord Krishna because..it is mentioned in mahabarat in gita...you believe in certain lord ram because you believe in Ramayan ..you believe in the veda etc...SO IF YOU BELIEVE IN PARTS OF VEDAS ..YOU HAVE TO BELIEVE AS A WHOLE..YOUR VEDAS EVEN PROPHESED ABOUT OUR BELOVED PROPHET.. and I gave quotations from atharva ved...from rig ved from sam ved...about the prophesy of our beloved prophet..... . You can even speak to them... Allah na'abuda ilAllah.....that we worship none but Allah.... Wa la nushrika bihi...that we associate no partners with him...you have to tell them.... Its mentioned in your ved ...in the Rig ved...chapter no.32..verse no.3...it says.....Na tasya pratima asti....of that god no image can be made...it's a Sanskrit quotation...in the same Yajur ved.. chapter no. 40 verse no.88...it says....god is imageless and

bodyless....same Yajur ved chapter no.40 verse no.9 says....all those who worship the 'asamboothi' ...that means the natural things like water, earth, air they are in darkness...and the verse continue in Sanskrit.... 'andaatma pravishanti yasamboothi upaasthe'.....they are entering more in darkness those who worship the created things....the 'samboothi'..the table, chair, idol etc... who says that.. DON'T TALK ABOUT THE QURAAN...YOUR SCRIPTURE SAYS THAT...your scripture also says..ekam brahmam dusya naste niya naste naste kinchan...bhagwaan ek hi hai doosra nahi hai..nahi hai ..nahi hai... zaraa bhi nahi..hai....there is only one god not a second one not at all ...not at all ...not in the least bit....you have to saytala ila kalimatan bayna na wa baynakum....that come to common terms as between us and you....IF THEY DON'T KNOW THEIR SCRIPTURE YOU MEMORISE CERTAIN VERSES OF THEIR SCRIPTURES WHICH MATCH WITH THE HOLY QURAAN because the Quraan is the Furqaan...we don't agree that their scripture is word of Allah subhanwatala...the scripture that they have ...the veda...we don't agree it is totally the word of Allah subhanwatala....by name we know four revelations...the torah , zaboor, the injeel and furqaan.... But the holy Quran also says.. in other places in surah Rad chapter no. 13 .verse no.38 ..it says....we have send a revelation to every nation....several revelations were send down ...by name we know four...So Vedas if the hindu asks ...is it a revelation of God Almighty.....i say I don't know....it may be...but even if it is a revelation of God Almighty.....it was only meant for that time....today you have to believe in last and final revelation that is the holy quraan...not in the revelation which was time bound....even if it was....i cant say for sure.....am not saying it's the word of god....but we can use the quraan.... Quraan is the Furqaan...the criteria to judge right from wrong...you can use the criteria to know....see there are certain parts in the bible...which match the quraan....which we say ..this part of the bible...we can say may be the word of god....this part of the veda which says....la ekat mushti hi...there is only one god worship him alone....rig ved volume no.6 chapter no.45 verse no.16 may be a word of god...but the....whole veda we don't agree the word of god....hope that answers the question....." (Muhammed in the various world religious scriptures—from CD -"Presenting Islaam and Clarifying Misconceptions –Lecture series by Dr.Zaakir Naik, Developed by AHYA Multi-Media- 12 Enlightening Sessions)

Sheikh's reply:

This speech of him shows that this man never adopted the methodology of the Callers towards Allah سبحانه و تعالى with Baseerah (sure knowledge/insight) rather he adopted the methodology of Aqlania (rationalists/ rhetoric philosophers). So addressing a Hindu with Azeez (dear/beloved/honorable) brother who worships the private part of his wife or prostitute, or milks and feeds the cow then worships and prostrates her! You address them with dear/beloved/honorable where Allah سبحانه و تعالى says:

"And whomsoever Allâh disgraces, none can honour him." (Al-Hajj: 18)

But there is a point in it; Yes, he can be Azeez (honorable) because of his wealth or as per this verse:

"Then pour over his head the torment of boiling water. Taste you (this)! Verily, you were the mighty/honorable, the generous!" (Al-Dukhan: 49)

Which means one may use it as a mockery but as for using it unconditionally then it is prohibited; this is because Rasoolullah صلى الله عليه وآله وسلم said in the hadith in which he taught *Du'a of Qunoot* to Hasan رضي الله عنه narrated by Ashabus Sunnan with authentic sanad:

"One that You (Allah) befriend is not abased, and one that You make enemy, will not be honored"

[\[6\]](#)

If he intended the Deeni brotherhood then this is Haram, Allah سبحانه و تعالى said:

"But if they repent [by rejecting Shirk and accepting Tawheed], perform As-Salât and give Zakât, then they are your brethren in religion." (At-Tawbah: 11)

The concept of this verse is that whoever doesn't repent from Kufr neither offers prayers nor gives Zakat then such one is not our brother in Deen and if he intended the brotherhood of Teeniya (as all human beings are created from clay) not Deeniya then it could be possible from one aspect like the saying of Allah سبحانه وتعالى:

"A'ad (people) denied the Messengers. When their brother Hûd said to them: "Will you not fear Allâh and obey Him?" (Ash-Shu'ara: 123-124)

So many messengers said the same thing i.e. **"When their brother said to them"** means the brotherhood of Teeniya as for brotherhood of Deeniya this is impossible/prohibited between Kafir and Muslim.

Sheikh Abu Amr Al-Hajori (Hafizaullah)

Q: The Questioner said that He (Dr.Zakir) has no Al-Wala Wal-Bara therefore he attends the gatherings and programs of every group and sect and delivers speeches there while never refutes their mistakes (in Aqeedah & Manhaj)?

Sheikh's reply:

He (Dr.Zakir) himself needs to be refuted because of his mistakes (So how can he refute them!). As the questioner said that he has no Al-Wala Wal-Bara this is what can be expected from such a person because he wants to gather all and mix-up them in order to make all of them happy and satisfied, and whosoever has methodology like this it is impossible for him to abstain from what has been ordered regarding Al-Wala Wal-Bara like narrated By Abu Musa Ash'ari رضى الله عنه : Allah's Apostle صلى الله عليه وآله وسلم said, **"The example of a good companion (who sits with you) in comparison with a bad one, is I like that of the musk seller and the blacksmith's bellows (or furnace); from the first you would either buy musk or enjoy its good smell while the bellows would either burn your clothes or your house, or you get a bad nasty smell thereof."** [7]

And Rasoolullah صلى الله عليه وآله وسلم ordered to boycott the three esteemed Sahaba i.e. Ka'b bin Malik, Mararah bin Rabe' and Hilaal bin Umayyah رضى الله عنهم who never did any Bidah, their only mistake was that they did not join the Tabûk expedition in spite of this they boycotted them 50 nights. This hadith is in Bukhari and Muslim; Bukhari narrated it in the book of "Asking permissions" and title the chapter "warning against the disobedient people" [8]

There's a proof in it that the innovator must be boycotted/deserted more than three days because Rasoolullah صلى الله عليه وآله وسلم said: **"It is not Halaal for any Muslim to boycott/desert his Muslim brother more than three days."** Yes, if it is due to your self-enmity or the worldly reasons etc then it is Haram to dessert him more than three days. like business or property dealings as they are worldly reasons it is prohibited to leave your Muslim brother more than three days, but for the matters of Deen and the Aqeedah of innovators against Quran and Sunnah or other major sins etc then you are ordered to boycott them. Rasoolullah صلى الله عليه وآله وسلم and all the Sahaba boycotted those three companions who are from amongst the esteemed sahaba for the whole fifty nights until Allah سبحانه وتعالى pardoned them.

[1] (Jamat Islami, Tenzeem-e-Islami in Pakistan and the followers of Syed Qutb etc)

[2] (Rationalism/ rhetoric philosophers/ logicism like IRF)

[3] habba wa dabba (lit: which walks or crawls means everyone or everything)

[4] Sahih Bukhari Volume 002, Book 023, Hadith Number 425

[5] Translator's note

[6] 'Al-'Adawee said it was sound, and that it was reported by At-Tabarâni, #2707; Al-Hâkim; Ahmad; Al-Bayhaqi; Ibn Mâjah, #1178; An-Nisâ'ee; At-tirmithi who said it was comely, Ibn Jârood, #272; and Abu Dawood, #1425.

[7] (Sahih Bukhari: Volume 003, Book 034, Hadith Number 314.)

[8] Volume 008, Book 074, Hadith Number 272.

"Narrated By 'Abdullah bin Ka'b : I heard Ka'b bin Malik narrating (when he did not join the battle of Tabuk): Allah's Apostle forbade all the Muslims to speak to us. I would come to Allah's Apostle and greet

him, and I would wonder whether the Prophet did move his lips to return to my greetings or not till fifty nights passed away. The Prophet then announced (to the people) Allah's forgiveness for us (acceptance of our repentance) at the time when he had offered the Fajr (morning) prayer."